A LETTER WRITTEN BY A TRVE CHRISTIAN Catholike, to a Romaine pretended Catholike.

Wherein vppon occasion of controuersie touching the Catholike Church the 12. 13. and 14. *Chap. of the Reuelations are breifly and trulie expounded.*

Which conteine the true estate thereof, from the birth of Christ, to the end of the world.

REVEL. CAP. 6. & 7

Veni, & vide, Lege, perlege, intellige, crede & viue.

Veni vt videas, Vide vt legas, Lege vt perlegas, perlege vt intelligas Intellige vt credas, Crede vt viuas.

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BRITISH MUSEUM

45. 6. 28. 1732.

A LETTER WRITten by a true Christian Catholicke, to a Romane pretended Catholike.

AS it hath pleased Almightie God in these latter daies with the spirite of his mouthe to waste and consume the Kingdome of Antichrist, and to erect and reestablishe the Church and Kingdome of Christ, deliuering both to the Magistracie the sworde, and to the Ministery the worde for that purpose: so hath the Diuell and his adhærents in no age beene more forward or furious, either to sustaine the tottring towers of the one, or to hinder and suppresse the increase and augmentation of the other, to which end he now most carefullie armeth, as it were for the last conflict, with malice, fraude and force, his Liuetenant generall, the Bishop of Rome with his freindes and confederates the fauorites of that Babilonian strumpet, who seing her self forsaken, her painted shewes, her deceitfull toyes and trash, both desciphered and despised by al sounde iudgements, stormeth like another *Iuno*, enraged with malice and madnesse, carying

——— alta mente repoſtum
Iudicium Paridis, ſpretæque iniuria formæ

——— Layd vp in deepeſt thought,
The doome of Paris, and the wrong of bewty ſet at nought.

This her malice, that ſhe may the more furiouſlye execute againſt this realme of England ſometime her darling, but now her infeſt, ſhe putteth all meanes in proofe & practiſe, that either fraude or force may miniſter vnto her. She frameth vnto her ſelfe inſtruments of our owne nation to wreak her wrath vppon their natiue countrie, ſhe bewitcheth them with the ſleights and ſorceries of error and ſuperſtition, and ſo ſendeth them to allure & ſeduce others: ſhe maketh them brokers of her bewtie, extollers of her power, publiſhers of her praiſes, and miniſters of her practiſes. They tearme her the Sea of holines, the Catholike Church, the ſpouſe of Chriſt, the mother of the faithfull.

Quiſquis amat ranam, ranam putat eſſe Dianam.

Who ſo a frog doth loue, loe he
That frog Diana thinks to be.

Whereas in truth ſhee is the chaire of peſtilence, the ſeate of Antichriſt, the forge of treaſons, the receptacle of traitors, the cage of euery filthie and vncleane bird, the hell of the liuing, and a ſeconde Babylon, as it was well noted by *Petrarch* comparing her with the former in an epiſtle writtē vnto a frend *Fuit illa omnium peſſima, eaque tempeſtate fœdiſſima: hæc vero tam non ciuitas, ſed laruarum & lemurum domus eſt, & vt breuiter dicam, ſcelerum atque omnium dedecorum ſentina. Viuentium etiam infernus, tanto ante dauidico ore notatus quam fundatus aut cognitus. Quicquid de Aſſiria, vel Ægiptia Babilone, quicquid de quatuor Labyrin-*

this

this, quicquid de Averno limine, deque Tartareis siluis, sulphureisque paludibus legisti, huic Tartaro admodum fabula est. Hic Turrificus simul & terrificus Nimrhod, hic pharetrata Semiramis, hic inexorabilis Minos, hic Rhadamanthus, hic Cerberus vniuersa consumens, hic Tauro supposita Pasiphae, mixtumq; genus, (quod Maro ait) proleq; biformis, Minotaurus inest Veneris monimenta nephandæ. Hic postremo, quicquid confusum, quicquid atrum, quicquid horribile vsquam est aut fingitur, aspicias. &c. That was of al other the worse, and in that age the most filthy This nowe is not a cittie, but the house of terrefiing spirits and deuils, and that I may speake breiflie, the sinke of all wickedneſse and shameful dishonesty, the hell of the liuing noted by the mouthe of Dauid so long before it was either knowne, .or the foundations thereof were laid. Whatsoeuer thou hast reade of the Assirian or Egiptian Babylon, whatsoeuer of the foure Laberinths, whatsoeuer of the fal of Auernus, of the hellie woods and Brimstonie marishes, is vnto this Hell but (as it were) a fable. Heere that toureformer and terrifier Nimrhod, Here is the warlike harlot Semiramis. Here is the vntreatable Minos, here is Rhadamanthus, here is Cerberus deuouring all things, here is the beastlie bullouer Pasiphae, and the mixed kinde (that Maro speaketh of) and the biformed issue, Minotaurus the moniment of a wicked lust, finally here thou maist behold what thing soeuer is lothsome, and what horrible thing soeuer is either found or feyned.

But this will they not see that blinded with affection, and banded into faction labor and indeuour to blinde and bewitche others, seducing the ambitious with promises of honor, the simple and ignorant with ostentation of learning, who conceaue their hipocrisie to be pietie, their superstition to bee

religion, their falſehoode to be faithfulneſſe: their reconcilement to the Romain Church and Prelat, to be neither treacherie to their prince nor treaſon to their countrie, but a ſafetie to their ſoules, quietnes to their conſciences, and an vniting of themſelues to the miſticall bodie of Chriſt. But in this

Viridi latet anguis in herba.

Within the graſſe that ſhowes ſo greene
An adder lurks that is not ſeene.

For in truth this their reconciliation (which they perceaue not) cutteth them off from the Church of Chriſt, and maketh them the limmes and members of Antichriſt, vnfaithfull to God, diſloyall to theyr prince, treacherous to their countrie, as hauiug vowed their obedience to the mortall enimie of all three. It is a miſterie repleniſhed with miſchiefe, a clowd couering many cruell intentes, a Troian horſe full of Greekiſh or rather Romiſh & Reamiſh wiles, and wickedneſſe, a diueliſh and Popiſh practiſe, a Maſſeſecreate prouided for the Maſſacring of England. By theſe meanes, treaſons are conſpired, forces are prepared, monies collected, euill minds vnited, fires kindled within our owne bowels: to the whiche forraine flames will ſoone beeadded to cõſume vs: the miniſters of theſe miſchiefes are crept vnto our Dioces, they haue peruerted manye, they haue reconciled many, and now of late in this countrie they haue trauelled much, I knowe they are not vnknowne to you, and that either their woordes or writings or both haue very much preuailed with you. As a gentleman I do fauour you, as a ſeduced man I doe pitty you, as a reconciled man (if ſuche a one you be) I muſt deteſt you, ſith thereby you haue abandoned the miſticall body of Chriſte, and haue

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ioyned your ſelfe to the miſchieuous body of Antichriſt. In that you came of curteſie to ſee me, I muſt thanke you, and am right ſorye my leiſure did not ſerue me to haue further ſpeches with you. You deliuered vnto me two Propoſitions, as the grounde-worke of your opinion, the one, that the principles of your doctrine, are grounded firmelie vpon the catholike Church, which antiquitie, vniuerſalitie, and conſent doe plainelie make manifeſt vnto you. The other, that the ſignes giuen of a true Church by thē of the reformed religion, which are the ſincere preaching of the worde, the right adminiſtration of the ſacraments, religious prayers & holeſome diſcipline are no true ſignes of a true Church, but ſo to affirme them is an error in Logique, for that the Church is a ſigne of them, and not they of the Church. For your firſt propoſition that the errors thereof may better appeare, I will brieflie handle theſe 3. points.

Firſt that neither the Catholike Church nor the doctrine, antiquity, vniuerſality, or conſent thereof can otherwiſe be knowne then by the ſcriptures.

Secondly, that ſundry principles of your religion are not at all grounded vpon the catholike Church.

Thirdly, that the Romaine Church vpon the which your principles are grounded, is neither the Catholike Church, nor a ſounde member of the catholike church.

For your 2. propoſition, that the errors thereof may likewiſe be ſeene, I will in few words deale with theſe three points.

Firſt that of a particuler Church no better iudgement can be giuen, whether it be ſounde or vnſound or of two particuler Churches which is the ſounder, then by the worde and doctrine that they preach, by the ſacraments that they miniſter, by the praiers

that

that they vſe, and by the diſcipline that they exerciſe for where theſe are moſte purelieſt and perfectlieſt done, that Church is to be thought the pureſt and perfecteſt member of the Catholike Church. Where theſe are impureſt and corrupteſt, that Church is to be iudged the impureſt and corrupteſt member, & where theſe are not at all, there is to bee accompted no viſible Church to be at all. Thus to affirme is an error in Logike but a truth in diuinitie:

Secondly that of the truth of the doctrine, of the right adminiſtration of the ſacraments, of the ſinceritie and puritie of the praiers, of the godly exerciſe of the diſcipline in any Church, the onelye perfecte abſolute and true touchſtone is the holy ſcripture, which ought diligently to be read of all men.

Thirdlie that for the true vnderſtanding of the Scripture in thoſe things that are neceſſarie, the circumſtance of the place, the conference of other places, the proportion of the doctrine, the ſummary of our faith, and the holy Ghoſt working in our harts doe ſufficiently enable and enlighten vs.

The holy Catholike Church wee define to bee the congregation, companie and ſocietie of all thoſe that haue beleeued in Chriſt from the beginning of the world to this preſent time, all that nowe beleeue in him, and all that from henceforth ſhall beleue in him to the end of the world. It is called *Sancta* holy becauſe it is ſanctified & hallowed by the holy ghoſt it is called *Catholica*, catholike or vniuerſall, becauſe it conteyneth all ages, all places, al perſons that beleeue: it is called *Eccleſia*, becauſe it is a calling out or euocation of people out of ignorance and error vnto the faith and knowledge of God. This Church is the miſticall body of Chriſt, who is the true and onely heade of it, which gouerneth it in omnipotécie, and

cie, and is ioyned vnto it in charitie. *Saint Augustine vpon the 56. psalme, confirmeth this our definition of the Church.*

Corpus Christi est Ecclesia non autem ista aut illa, sed toto orbe diffusa, nec ea quæ nunc est in hominibus qui præsentem vitam agunt, sed ad eam pertinentibus etiam ijs qui fuerunt ante nos, & ijs qui futuri sunt post nos, vsque in finem sæculi: tota enim Ecclesia constans ex omnibus fidelibus, quia fideles omnes sunt membra Christi, habet illud caput positum in cœlestibus quod gubernat corpus suum, & si seperatum est a visione, annectitur Charitate. The body of Christ is the church, yet not this church or that, but that whiche is disperſed throughout the whole world, neither yet that alone which is in men that liue at this preſent, but that vnto which they likewiſe appertayned that haue bene before vs, and that are to come after vs vnto the worlds end. For the whole church conſiſteth of all the faithfull, for all the faith full are members of Chriſt, hauing that head placed in the heauenly places, which gouerneth his bodye, though it be ſeparate from the ſight, it is adioyned in charitie.

It is deuided into two parts the militant and triumphant: the triumphant already in bliſſe and glory ineffable: the militant, hoping for the like happineſſe, and in the meane time vnder the banner of Chriſt Ieſus, warfaring heere on earth, againſt the world the fleſh and the Diuell.

This church for antiquitie ſo auncient, for number ſo great, for eſtate ſo diuers, for ſituation ſo vniuerſall, no mans age coulde ſerue to knowe, no mans knowledge were able to conceiue, no mans conceit were of ſufficiēcy to comprehend, if the holy Scriptures, wherein the ſpirit of God hath deliuered theſe thinges for our inſtruction, were not extant a-

mongst vs.

In them we are taught that the churche began in *Adam*, that the first Martyr was *Abel*, the first persecutor *Cain*, that by the Breach of Gods commaundement mankinde fell into that miserable and corrupt estate that it was not able to performe that Law of perfect obedience and righteousnesse, that GOD had giuen and grauen in the hartes and mindes of men, by the accomplishment whereof, they were to haue life, and by the impeachment whereof they were to haue death eternall: and that then GOD in his infinite goodnesse and mercie graunted a remedie for vs in the promised seed, which should restore mankinde, and treade down the serpents head which was the first preaching of the Gospell, published by God himselfe, apprehended by faithe & beleeued by *Adam*.

Afterward of God reiterated to the holye Patriarches, by them imbraced and taught to their children and families, preached and foretolde by the Prophetes, shadowed out in the Lawe written, & in the Leuitical ceremonies, performed in Christ, testified and published by the Apostles, confirmed with signes and miracles, beleeued of al nations, maligned by the Deuill, persecuted by the wicked in all ages, and yet continued to the end of the worlde, by Gods especiall grace & prouidence. These things wee plainely see conteyned from the first of *Genesis*, to the last of the *Reuelation*, which otherwise coulde neuer haue come to our knowledge. In them wee may see the beginning increasing continuance and perpetuation of the church, the estate and condition of it in tyme past, at this present, & in time to come: the doctrine deliuered by the holy Ghost to the Patriarches, to the Prophets, to the Apostles: and the

faith

faith imbraced by the children of God in all ages, there may we obſerue the antiquitie that yeeldeth to no nouelties, there may we ſee the vniuerſalitie, that giueth place to no ſchiſme or diuiſion, there may we finde that conſent that grounded in veritye is polluted with no error or iniquity. Therefore *S. Auguſtine rightly iudgeth*, that the catholike church is to be ſought in the Scriptures: his words are theſe: *contra Petiliani Donat epiſt.*

Si autem Chriſti Eccleſia Canonicarum Scripturarum diuinis & certiſſimis teſtimonijs in omnibus gentibus deſignata eſt quicquid attulerint, & vndicunq; recitauerint, qui dicunt ecce hic Chriſtus, ecce illic: audiamus potius ſi ouet eius ſumus, vocem Paſtoris noſtri dicentis, Nolite credere: Illæ quippe ſingulæ in multis gentibus, vbi iſta eſt non inueniuntur: Hæc autem quæ vbiq; eſt, etiam vbi illæ ſunt, inuenitur: ergo in Scripturis ſanctis eam Eccleſiam ſcilicet requiramus. If the church of Chriſt throughout all nations be diſcerned by the diuine and infallible teſtimonies of the Canonicall ſcriptures, whatſoeuer they ſhall bring, and whenceſoeuer they wil alledge which ſaye, Lo heere is Chriſt, Lo there is Chriſt. Let vs heare rather (if we bee his ſheepe) the voice of our ſhepheard ſaying, Doe not beleue them, for al thoſe in many nations where the ſame is, are not founde, but this ſame which is euery where, is alſo founde where they are, therefore let vs ſeeke the ſame church in the holy ſcriptures.

And in his treatiſe *de vnitate Eccleſ.* cap. 16. *Eccleſiam in ſcripturis ſanctis Canonicis debemus agnoſcere, non in variis hominum rumoribus, opinionibus, factis, dictis, & viſis inquirere.* We are to acknowledge the church in the holye canonicall ſcriptures, and not to ſeeke it in the ſundrie rumors, opinions, doings, ſayings & conceits of men.

And againe in his 166. epistle: *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam, has scripturas communiter habemus, quare non in ys Christum & Ecclesiam communiter retineamus?* In the Scriptures we haue learned Christ, in the Scripturs we haue learned the church, this scripture we haue common amongst vs, wherefore doe wee not in them likewise reteine Christ and the Church?

Hereunto also accordeth *Chrysostome* in his 49. homily vpon *Math*: *Antea multis modis ostendebatur quæ esset Ecclesia Christi, nunc autem nullo modo cognoscitur nisi per Scripturas.* Before by many means was it shewed whiche was the churche of Christ, but nowe by no meanes is it knowne but by the Scriptures.

Thus by the iudgement of these Fathers, and by the nature of the catholike church it selfe, we see that the knowledge of it is to be deriued from the scriptures: which so being, what can be more cleare then that neither prayers for the dead, nor inuocation of Saintes, nor worshipping of images, nor the Popes primacie ouer the church, nor his superiority ouer princes and kingdomes, nor his doctrine of Purgatorie, nor his power there to release soules, nor transubstantiation, nor the halfe communion, nor monastical vowes, not forbidding of marriage, nor meritorious fastes, nor workes of desert and supererogation, nor sacrificing Christ euerie daye, nor releasing subiects of their othes of allegiance, nor dispencing with Princes for periuries and incest, nor sale of pardons, nor offering vnto reliques, nor a thousand other doctrines practises and ceremonies of the Papisticall religion were euer grounded vpon the catholike church. Let the whole volume of the scriptures be pervsed, you shall see none of these thinges taught, beleeued, practized vsed or imbraced by the

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catholike church, examine the faith, doctrine, writings and documentes of the patriarches, the Prophets, the Apoſtles, Chriſt himſelfe, you ſhall finde theſe things either not conteyned in them, or contraried by them: Try them by antiquitye, you ſhall proue them far younger then the time of the Apoſtles, try them by vniuerſalitie, you ſhal perceiue, that neither the church before the Lawe, nor the church vnder the Law, nor the pureſt churches vnder grace did euer embrace them, trye them by conſent, you ſhall finde that neither the patriarches, nor the Prophets, nor the Apoſtles, nor the faithfull by them taught in ſundrie churches, did euer agree in them, or once beleeue them, it muſt needes bee then that they are not grounded in the catholike church, but are ſome late inuentions, and doctrine of a particuler church, from whoſe errors and corruptions, they haue proceded, which particuler church, is the Church of Rome, which we will briefly ſhewe, neither to be the catholike church, nor to haue beene for many yeeres any ſounde member of the catholike church.

The catholike church (as we before rehearſed) conteyneth all them that haue beleeued, doe beleeue or ſhall heereafter beleeue in Chriſt Ieſus to the end of the world:

The church of Rome conteyneth not all thoſe that haue beleeued (for in the dayes of many of them it had no beeing at all) nor all them that doe beleeue, nor all them that ſhall beleeue:

Therefore the church of Rome is not the catholike church.

The catholike church conteineth all partes both of

the church triumphant and militant.

The churche of Rome conteyneth no parte of the church triumphant, nor all partes of the churche militant.

Therefore the church of Rome is not the catholicke church.

Reuel. 12. Within the catholike church Christ was borne, and of a blessed member of the catholike church.

Christ was not borne in the church of Rome nor of any member of the church of Rome:

Therfore the church of Rome, is not the catholike church.

The catholike church alloweth not the adoration or deuine worshipping of any creature:

The churche of Rome alloweth the adoration and deuine worshipping of creatures

Therefore the church of Rome is not the catholicke church,

The maior is the expresse sentence of *S. Aug.* in his 2. booke *de moribus ecclesiæ cath. cap.* 30. : it is also the expresse doctrine of Christ in the 4. of *Mathew*: αὐτῷ μόνῳ λατρεύσεις Him onely thou shalt worship. And of the Angell in the 19. of the *Reuelat.* τῷ θεῷ προσκυνήσεις. Before God shalt thou fall downe.

The *minor* is proued by the Nicene councel, which teacheth that the image of the Trinity and the crosse are to be adored & worshipped with the same kinde of adoration and worship that the trinitye & Christ himselfe are to be worshipped with: and by *Thomas of Aquine* an approued Doctor of the Romain church in his third booke of sentences the second distinction, & by *Nauclantus Clugiensis* whose words are these:

Non

Non ſolum fatendum eſt fideles in Eccleſia adorare coram imaginibus, vt nonnulli ad cautelam forte loquũtur, ſed & adorare imaginem ſine quo voluerit ſcrupulo, quin & eo illã venerari cultu, quo & Prototipon eius. It is not onely to be yeelded vnto, that the faithfull in the church do worſhip before images, (as ſome happely ſpeak for a cautell) but alſo doe adore the image without any kinde of ſcruple whatſoeuer, yea and doe honor the ſame with that worſhip, wherewith the thing or perſon thereby repreſented, is to be honored. And by *Andradius* the late defender of the *Tridentine counſell* whoſe workes are ſeene and allowed by the Romiſhe church, *Non inficiamur* (ſaith he) *hac nos latria adoratione Chriſti præclariſſimam crucem colere & venerari.* We denie not, that we worſhip and honor the moſte excellent croſſe of Chriſt with this adoration of greateſt honor & worſhip: but both the croſſe of Chriſt, andthe image of the trinity and al other images are creatures, therefore our concluſion is ſtrong and certaine, that the church of Rome is not the catholik church. Infinite arguments to this purpoſe might be drawne, and euerie of them in effecte demonſtratiue, but the matter ſo cleere, theſe few may ſuffice.

Let vs then examine ſith it is not the catholike church, whether it be a catholik church in that ſenſe that the word catholik is imitatiuely taken, for ſoũd and ſinceere, that is, whether it be a pure and perfect member of the catholike church. It is very ſure and certeine, that ſometime it hath bene a verye notable member, and (as it were) a right arme, an ayde confort and ornament to the reſt of the partes, but the queſtion is, what it is at this preſent, and for manye yeeres hath beene, whether now it be a ſound member of the catholike churche or no: for the deciding heereof, wee can haue no better or more manifeſte

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tryall, then by the doctrine that it teacheth, by the ſacraments that it adminiſtreth, by the prayers that it vſeth, and by the diſcipline that it exerciſeth, and heerein we come to the firſte point, that controleth your ſecond propoſition.

As in the body of a man ſo long as any principall member as the arme or the leg, hath the bone vncruſhed vnperiſhed, or vnwreſted, the fleſh and muſcles vnbruſed, vninfected and vnhurte, the veins ſinewes and arteries, neither ouerſtretched diſtorted, or ſhrunke, the skinne vnannoied vnexulcerated, vnimpeached, we terme and accompt it a ſound member. But if in any of theſe points it be defectiue, rekon it vnſound in that proportion and degree that the nature and qualitie of the defect is of. So in the body of the church as long as any member or particuler church (*as the Church of Rome, the Church of Antioch, the Church of England, the Church of Fraunce*) hath the worde of God whiche reſembleth the bone or pith vppon the whiche it ought to growe and depende, vnperiſhed, vnwreſted and vncorrupted, the praiers and ſupplications which are (as it were) the fleſh and muſcles of it, wherewith it ought to be filled and repleniſhed vnwaſted, and vnconſumed with atheiſme and ſecuritie, and vnpoyſoned and vninfected with Idolatry and ſuperſtition. The holy ſacraments which repreſent the veynes ſinewes and arteries, wherewith it is both noriſhed & vnited, vnmãgled, vndiſordred and vnſtrayned, and the diſcipline which is like to the skinne that enuironeth, compaſſeth, and defendeth the reſt vnexulcerated and vnenflamed with the tumors of tiranny, or cankers of couetouſneſſe, or otherwiſe vnſtained with iniquity, we are to tearme and accompt it a ſounde member of the catholike churche, and ſo much the leſſe

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ſounde, by how much the more it is in any of theſe pointes defectiue, or euill affected.

If wee caſt this leuell ouer the Romaine churche, ſhall not wee ſoone diſcouer howe crooked and corrupt it is? and howe much it hath ſwarued from the vprightneſſe and ſinceritie wherein it was firſt eſtabliſhed?

The holy Scriptures it hath not onelye corrupted and wreſted (as by infinite examples might be ſhewed) but alſo depriued of force and ſtrength, & where it ought to haue depended of the Scriptures, it maketh the ſcripture depend of it. And whereas the ſenſe of the holy ghoſt, is ſure, certaine, and immutable, it maketh it variable and alterable, according to the temporary practiſe of that church. This ſhall you finde in the epiſtle of *Cardinall Cuſanus*, no leſſe blaſphemouſly then barbarouſly recorded. *Cuſ. ep. 2. & 7.*

The Sacrament of the Lords ſupper it hath mangled into a half communion, and a priuat Maſſe, diſordred with the monſtrous fantaſie of tranſubſtantiation, and thereby altered the commemoration to an adoration, the Sacrament, to a Sacrifice propiciatorye.

The ſacrament of Baptiſme it hath peſtered, if not polluted with manye ſuperſtitious and ſuperfluous ceremonies.

The names and dignitye of ſacramentes it hath ſtrayned and ſtretched to other things contrarye to their nature.

The prayers and ſupplications which ought only to bee made vnto God, and ſo made vnto God as the congregation may both in vnderſtanding and deuocion, ioyne with them and ſaye *Amen*: It hath what with inuocation of Saints, what with worſhipping of images: what with a ſtrange and vnknowne

language made either impious or vnprofitable.

The diſcipline which ſhould keep all things in order and frame in it, is altogether ſtained with ambition and couetouſneſſe: finally, it is a member ſo ful of corruption, ſo ſwolne with pride, and ſo envenomed with ambitiō, that it perſwadeth the world, that it is the body, and that all the reſt of the partes are but members of it, and that whatſoeuer parte is not like it, is corrupt: and carying vppon it the Romaine Byſhop as a moſt peſtilent vlcer it ſaith, that is the head, to which all other partes muſt ſubmit and ſubiect themſelues,

And is it not then rightlye to bee iudged an vnſound member, and an vnſincere?

Examine in like ſort any other particuler church: Do it vprightly and ſincerely, and it ſhal make manifeſt vnto you whether it be a ſounde, or vnſounde member of the catholike church: and if vnſound, in what degree, proportion and meaſure it is ſo to bee iudged and accompted.

Theſe therefore are perfect and pregnant ſayings which can neuer deceaue you, if the lampe of eternal light, Gods holy and heauenly worde beare any credite or authoritye with you: for by that ſhall you knowe whether the doctrine of any church be pure, or impure, whether the Sacraments be rightly or otherwiſe adminiſtred, whether the praiers be godlye and religiouſly, or Idolatrouſly and ſuperſtitiouſlye made and vſed: & whether the diſcipline be ſincere and perfect, or diſorderly and corrupt: and in this we fall to the ſecond point that aunſwereth your ſecond propoſition.

If the doctrine of any church is conformable to the doctrine of the *Patriarkes, the Prophets, the Apoſtles*, whoſe doctrine and documents the holye ſcripture

ture layeth downe, it is to be iudged ſound and ſincere: and ſo much the leſſe ſounde, be how muche it more ſwarueth from their faith and doctrine.

If the Sacraments in any church bee miniſtred according to their firſte inſtitution and vſe, which the holy ſcriptures doth declare, they are to be accompted rightly and duely adminiſtred.

If prayers in any church be vſed according to that forme, manner, purpoſe and intent that the godlye of all ages teſtified in the ſcriptures did vſe and exerciſe, they are to be reckoned godly, deuout and cómendable.

If the diſcipline be according to the Law of God according to the direction of godly Magiſtrates, according to the councel and commandements of the Apoſtles, and according to the vſe and practiſe of the pureſt churches: whereof the holy ſcriptures are true records vnto vs, we iuſtly may accompt it good and ſincere.

Therefore hath God commaunded, and all good men commended the ſtudie, ſearch, reading & meditation of the ſcriptures. In the 6. of *Deuteronomie* wee read: *Sunto verba iſta in corde tuo, eaq; acutè ingerito filijs tuis, ac loquitor de ijs cum ſedes domi tuæ, & cum ambulas per viam, cum cubas & cum ſurgis, alligato ea in ſignum manui tuæ, inſcribito ea poſtibus domus tuæ, & portis tuis.* Let theſe wordes be in thy harte, & the ſame diligently teach vnto thy children, and talke of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, when thou lyeſt downe, and when thou riſeſt vpp, binde them for a ſigne vppon thine hand, write them vppon the poſtes of thine houſe, and vpon thy gate. And of the worde of God it is ſaide in the 4. of *Deuteronomie* *Hæc eſt ſapientia veſtra ante oculos populorum*: This is your wiſedome before

the eyes of the people. *Abraham* saith, *Habent Mosen & Prophetas audiant eos*: They haue Moses and the Prophets let them heare them. Christ saith *Scrutamini scripturas*: search the scriptures. *S. Paule* saith *Tota Scriptura diuinitus inspirata, vtilis est ad docendum, ad arguendum, ad corrigendum, ad erudiendum, in iustitia vt perfectus sit homo Dei ad omne opus bonum instructus.* The whole scripture inspired of God is profitable to teach to improue, to correct and to instruct in righteousnesse, that the man of God may be perfecte, instructed vnto euery good worke. *Irenæus* in his thirde booke the first chap. *Euangelium in Scripturis Apostoli nobis tradiderunt columnam & firmamentum fidei nostræ futurum*: The Apostles haue deliuered vnto vs the gospell in the scriptures, to be the piller and vpholder of our faith. *Saint Augustin de Ciuitate Dei* his 3 booke and first chapter: *Ciuitatem Dei dicimus cuius Scriptura testis est*, We call that the citie of God, wherof the Scripture is witnesse, *Saint Ambrose* vpon *Luke Si qua est Ecclesia quæ fidem respuat nec Apostoli cæ prædicationis fundamenta possideat, deserenda est*. If there bee any church which reiecteth the faithe, or possesseth not the foundation of the Apostolike preaching it is to be forsaken. *Saint Chrysostome* vpon the 2. to the *Thessalonians* the third homely, *Omnia clara & plana sunt in scripturis diuinis, quæcunq; necessaria sunt, manifesta sunt*. All thinges are cleare and playne in the holie scriptures, what thinges soeuer bee necessary, are manifest. *Saint Augustine* in his thirde epistle: *Sacra Scriptura ea quæ aperta continet, quasi amicus familiaris sic vefuco ad cor loquitur, indoctorum atq; doctorum*: the holy scripture speaketh those things which it plainelye conteineth, like a familiar freind without guile to the hart both of the learned and of the vnlearned. And in his booke *de vnitate Ecclesiæ*, the 13. chapter:

Lib. 6. cap 9.

Vtrum

Vtrum ipsi Ecclesiam teneant non nisi diuinarum scripturarum canonicis libris ostendant, quia nec nos propterea dicimus nobis credere oportere, quod in Ecclesia Christi sumus quia ipsam quam tenemus commendauit Optatus vel Ambrosius, vel alij innumerabiles Episcopi, aut quia nostrorum Collegarum consilys ipsa praedicata est, aut quia tanta mirabilia fiunt, aut quia ille somnium vidit, & ille spiritu assumptus audiuit. Whether they holde the church let them not showe, but by the canonicall bookes of the holy scriptures, for neither do wee therefore say that we ought to be beleeued becauſe that we are in the church of Chriſt, becauſe Optatus or Ambroſius or other innumerable Biſhops haue commended the ſame which we holde, or becauſe it is praiſed in the counſel of our fellowes, or becauſe ſo great & ſtrange things are wrought, or becauſe ſuch a one hath ſene a dreame, or ſuche a one taken vp in the ſpirite hath heard.

Saint Paule writing to the *Coloſsians* doth admoniſh them diligently to reade the ſcriptures. *Sermo Christi habitet in vobis copioſe in omni ſapientia.* Let the worde of God dwell in you aboundantly in all wiſedome. *Saint Chryſoſtome* in his 19. homely thereuppon, *Audite quotquot eſtis ſeculares, & vxori, ac liberis praeſtis, quemadmodum & vobis det in mandatis maxime ſcripturas legere, nec leuiter & negligenter, ſed magno ſtudio* Heare you as manie as are ſeculer, and haue gouernment ouer wife and children, how he giueth you in charge, chiefly to reade the ſcriptures, not lightly and careleſly but with great ſtudie. *Ieromevpon* the ſame place *Hic oſtenditur verbum Chriſti non ſufficienter, ſed abundanter etiam Laicos habere debere, & docere ſe inuicem, vel monere.* Here it is showed that the laye men alſo ought to haue the word of Chriſt, not ſufficientlye, but aboundantly, & to teach or warne one another.

Origen vpon *Esay* the 2. homely: *Vtinam omnes faceremus illud quod scriptum est, Scrutamini Scripturas.* Would to God we all did that is written, searche the scriptures. *S. Chrysostome* vpon *Iohn* the 13. homely, *Admoneo, & maiorem in modum rogo, vt libros comparemus*: I warne, and in earnest sort requeste that we get bookes. And in an other place vpon the epistle to the *Colossians* the 9. homely: *Audite obsecro seculares omnes comparate vobis biblia animæ pharmaca si nihil aliud vultis vel nouum testamentum acquirite*: Heare I praye you all the seculer, prouide vnto your selues the bible the preseruatiue of the soule, or the new testament if ye will nothing els. And hom. 3. *de Lazaro, Semper hortor & hortari non desinam, vt non hic tantum attendatis ijs quæ dicuntur, verum etiam cum domi fueris, assiduè diuinarum scripturarum lectioni vacetis, quod quidem qui priuatim mecum ingressi sunt, non destiti inculcare.* I stil exhorte and will not cease to exhorte that not onelye you attend heere vnto those thinges whiche are spoken, but also when you shall bee at home, that you would continually apply the reading of holy scriptures: which thing I haue not lefte to exhorte those, which haue professed themselues with me. And againe, *Ne negligamus nobis parare libros*, Let vs not despise to get vs bookes. And further, *Sume librum in manu, lege historiam omnem & quæ nota sunt memoria tenes, & quæ obscura sunt, parumque manifesta frequenter percurre.* Take the book in thy hand, reade al the historie, and keeping in memory those thinges whiche are euident, peruse often those that are obscure and lesse euident.

Of the perfection of the scriptures, *Irenæus: Scripturæ quidem perfectæ sunt, quippe a verbo Dei & spiritu eius ductæ*: The scripturs truly are perfect, for as much as they are sprong out of the word of God, and of his

his ſpirit.

Of their authoritie: *Auguſtine. Maior eſt Scripturæ authoritas quam omnis humani ingenij capacitas comprehendere poteſt, profecto inuiolabilem Sacrarum literarum authoritatem confiteri debemus.* Greater is the authoritie of the Scripture then the capacity of all mans wit is able to comprehend, certainely wee ought to acknowledge the inuiolable authoritie of the holye Scripture,

Of their authoritye and trueth in an other place: *Cedimus & conſentiamus autoritati ſcripturæ ſanctæ, quæ neſcit falli & fallere:* Let vs giue place and conſent to the holy ſcripture, which cannot bee deceiued, nor deceiue.

Finally of the ſcriptures, *Irenæus: Scripturis diuinis niti, quæ certa & indubitata veritas eſt in firma & valida petra eſt domum ſuam edificare, hac vero derelicta alys niti quibuſcunq; doctrinis in certam effuſæ arenæ, vnde facilis ſit euerſio eſt ruinam ſtruere.* For one to leane to the holyſcriptures which is the certeine and vndoubted truth is to build his houſe vppon a firme and ſtrong rocke, but this being lefte, and to leane vnto other doctrins whatſoeuer, is to an aſſured ruine, to build vppon the quicke ſande, whence it is eaſilye ouerthrowne.

So that we maye conclude this pointe with *S. Ciril Neceſſarium nobis eſt diuinas ſequi literas, & in nullo ab earum præſcripto diſcedere*: It behoueth vs to followe the holy ſcriptures, and in no point to departe from the ordinance thereof.

It reſteth that we ſhowe that the true ſenſe of the ſcripture is obtayned by waying the circumſtaunces of the place, by conference of other places, by obſerning the proportion of the doctrine, by noting how it agreeth with our Catechiſme, or ſummary of our

faythe

faith, by feruent prayer, often meditation, and the holy Ghoſt working in our harts.

Touching the firſt *Hillarie* ſometime Biſhoppe of Proyteux giueth vs a good rule. *Optimus Lector eſt, qui dictorum intelligentiam expectat ex dictis potius quam imponat, & retulerit magis quam attulerit, neq; cogat id videri, dictis contineri, quod ante lectionē preſumpſerit intelligendum*: He is the beſt reader that expecteth the vnderſtanding of words, out of the words, rather then putteth thereto, and ſhal carie therefrom rather then bring thereto: neither ſhall enforce that thing to ſeme conteyned in the words which before the reading he purpoſed to be vnderſtood. And againe *Intelligentia dictorum ex cauſis eſt ſumenda dicendi, quia non ſermoni res, ſed rei eſt ſermo ſubiectus, Verba ſenſum enuntiant, ſenſus rationis motum, rationis motus veritatem incitat, ex verbis igitur ſenſum ſequamur, ex ſenſu rationem intelligamus, & ex ratione veritatem apprehendamus*: the vnderſtanding of the words is to be taken of the cauſes of ſpeaking, for the matter is not ſubiecte to the ſpeech, but the ſpeech vnto the matter. The wordes do ſhow forth the meaning, the meaning the motion of reaſon, the motion of reaſon ſtirreth vp truth Therefore by the words let vs followe the meaning, by the meaning let vs vnderſtand the reaſon, & by the reaſon let vs apprehend the truth. And againe, *Dictorum intelligentia aut ex præpoſitis, aut ex conſequentibus expectetur*: Let the vnderſtanding of the wordes, be looked for either be thoſe thinges that are before, or that followe after.

Lib. 1. de tri.

Lib. 4

Lib. 5.

Lib. 9

And for the circumſtances *Saint Cirill* very wel noteth: *Ante omnia quando locum Scripturæ rectè intelligere volumus, tria diligenter conſideranda ſunt, tempus quādo ſcriptum eſt quod dicitur, perſona quæ dicit, vel per quā vel de qua dicitur, et res propter quam aut de qua ſcribitur,*

Lib. 8. cap. 2. in Ioan.

ſic

sic enim alioqui errore sensum poterimus verum inuestigare.
Before all thinges when wee will vnderstand a place of the scripture aright, three thinges are to be considered, the time, when that that is spoken is written, the person which speaketh, or by whom or of whom it is spoken, and the thing for the which, or of the which it is written, for so we may without any error finde out the true sense.

Conference of places we terme the collation of a fewe with manye, of the obscure with such as are more plaine and manifeste, whereof great lighte of knowledge and vnderstanding doth proceed. For as S. Austen well obserueth, *Magnifice & salubriter spiritus sanctus ita scripturas modificauit, vt locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, nihil enim ferè de illis obscuritatibus eruitur, quod non planissimè dictum alibi reperiatur.* The holy ghoste hath so mightily and helthfully tempred the scriptures, that in the plaineste places he might satisfie hunger, and in the darker places cast away lothsomnesse, for of those obscurities, nothing almost can be brought forthe, which may not be found most plainely spoken of in some other place. *Lib. 2. de doctr. Chr. cap. 6.*

And in an other place, *Sacra Scriptura inuitat omnes humili sermone quos non solum manifesta pascat, sed etiam secreta exerceat veritate: hoc in proruptis quod in reconditis habens, sed ne aperta fastidirentur eadē rursus operta desiderantur, desiderata quodammodo renouantur, renouata suauiter intimantur, hic salubriter & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia. Ille huic doctrinæ inimicus est animus qui vel errando eam nescit esse saluberrimam, vel odit agrotando medicinam.* *In Epist. 3. ad volus.*

The holie scripture inuiteth all men with gentle speech whome it doth not onely feed with the manifest, but also exercise with the hidden verity, conteining

ning the selfe same thing in the plaine, which it hath in the obscure: but least thinges plainelye set downe should become lothesome, they againe couered are coueted, and so being coueted, are in some sort renued, and so renued are delightfully intimated, that very healthfully the wits of men being euill are corrected, being smale are increased, beeing deepe are delighted: that minde onelye is enemy thereunto, which either through error, knoweth it not to bee most holsome, or being sick hateth medicine.

Lib. 3. de doctr. Chr. cap. 28. And againe, *Per Scripturas diuinas multo tutius ambulatur quas verbis translatis occupatas cum scrutari volumus, aut hoc inde exeat quod non habet controuersiam, aut si habeat ex eadem scriptura vbicũq; inuentis atq; adhibitis eius testibus terminetur.* By the diuine Scriptures, wee walke farre more safely: which when we will searche forth, being vsed in borrowed woordes: either this effect issueth thereof, that it hath no further controuersie, or if it hath, the same may be ended by testimonies, whersoeuer gathered and alleadged out of the same scripture.

hom. 12. cap. 34. *Origen* vpon *Exodus*, *Quis nostrum ita se ad diuinæ legis studia conuertit? Quis nostrum ita operam dedit? quis tãto studio ac labore diuina quærit studia, quanto quæsiuit humana? Et quid conquerimur, si quod non discimus ignoramus, aliqui vestrum vt recitari audierint quæ leguntur statim discedunt, nulla ex his quæ dicta sunt inquisitio ad inuicem nulla collatio*: which of vs doth so addict himselfe to the studie of the lawe of God: what one of vs geueth such diligence? who with so great studie and labor followeth diuine meditations and studies, as wherewith he hath sought after humane things? And why then do we complaine, sithence we remain yet ignorant of that which we will not or els neglecte to learne. Some of you, so sone as ye heare some things recited

recited which are reade doe immediately depart: ſo farre is it off that any inquiſition and examination is made of thoſe things which are vttered, or any conference vſed or collation.

The proportion of the doctrine, we call that vniformitie and conformitie that is betweene the faith embraced by the Patriarches, by the Prophets, by the Apoſtles, and by the faithfull of all ages, whereof the holy ſcriptures are witneſſes vnto vs, that doctrine of God, in all pointes abſolute in nothing contrarie to it ſelf, wil ſoone diſcouer anie erronious doctrine that ſhall be produced, if wee carrie the true modell of it in our minds, as in the ſcriptures it is expreſſed and ſet foorth. Hereof *S. Ierome* notably, *ad normam omnia diriguntur & vtrum praua rectaue ſint cum regula appoſita fuerit arguuntur, ita & doctrina Dei quædam quaſi norma ſermonis eſt quæ inter iuſta iudicat & iniuſta, quam qui ſecutus fuerit habebit pacem in ſemetipſo, quæ ſuperat omnem ſenſum, & poſt pacem miſericordiam quæ præcipua eſt in Deo Iſrael.* *Con. in cap. ſextum Ep. ad Gal.*

All thinges are directed and ordered according to rule, and whether in deede they bee euill or good, crooked or ſtraight, when the rule or line is applied vnto them, they are prooued and found out: In like manner alſo the doctrine of God, is as it were an exact rule and perfect ſquare of ſpeech which iudgeth and diſcerneth betweene thoſe things which are iuſt and thoſe which are vniuſt: which whoſoeuer truely followeth and cleaueth vnto, hee ſhall haue peace in himſelfe, which ſurmounteth and exceedeth all vnderſtanding: and conſequently after this peace of conſcience, mercie which is moſt chiefe in the God of Iſrael.

S. Auguſtine of the bodie of the doctrine, *hic prius per Prophetas, deinde per ſeipſum poſtea per Apoſtolos quantum* *H. 11. de ciuit. Dei. cap. 3.*

quantum satis esse Iudicauit locutus, etiam scripturam cõdidit quæ Canonica nominatur eminentissimæ autoritatis cui fidem habemus de ijs rebus quas ignorare non expedit, nec per nos ipsos nosce idonei sumus.

He first by his Prophetes, then by himselfe, afterwarde by his Apostles speaking so much as he knewe to be sufficient, hath framed and made the Scripture which is named Canonicall, being of most excellent and effectuall force and authoritie: vnto the which we giue credite concerning those thinges, which it is not expedient that we be ignorant of, neither are we apt or able of our selues to know and conceaue.

The summarie of our faith, and that which faith requireth we call the Apostolicke Creede the tenne Commandements and the Lordes prayer, wherein a certaine rule or methode is deliuered vs, how to beleeue, how to liue, howe to pray, this also will well lighten our vnderstanding, that it fall not vnto vndecent, vncharitable, & monstrous conceits, whereof *S. Augustine* verie well, *Si preceptiua locutio est, aut flagitium aut facinus vetans, aut vtilitatem & beneficentiam iubens non est figurata. Si autem flagitium aut facinus videtur iubere, aut vtilitatem aut beneficentiam vetare figurata est, nisi manducaueritis (inquit) carnẽ filij hominis & sanguinem biberitis non habebitis vitam in vobis, facinus vel flagitium videtur Iubere, figura est ergo precipiens passioni Domini esse communicandum & suauiter atq; vtiliter recondendum in memoria quod pro nobis caro eius crucifixa & vulnerata sit.*

De doctr. Chr. lib. 3. cap. 16.

If it be a precept forbidding wickednesse and enormitie or commanding vertue and goodnesse it is no figuratiue speech. But if it seemeth to command a wicked deede and enormitie, or to forbid goodnesse and vertue, it is figuratiue. Except you eate (saith he) the flesh of the sonne of man, and drinke his

his bloud, you ſhall not haue life in you. He ſeemeth to commaund, a wicked enormitie, it is figuratiue. Therefore commaunding vs to communicate to the paſsion of the Lorde, and profitably to call to remembrance that his fleſh was crucified and wounded for vs.

Had the Romiſh Church obſerued this rule it had neuer fallen to that blaſphemous doctrine of tranſubſtantiation which contrarieth the articles of our Creede, wherefore we may rightly ſay with *S. Auguſtine: In principio cauendum eſt ne figuratam locutionem ad literam accipias, ad hoc enim pertinet quod ait Apoſtolus litera occidit, ſpiritus autem viuificat. Cum enim figurate dictum ſic accipitur tanquam proprie dictum ſit carnaliter ſapitur, neque vlla mors animæ congruentius appellatur, ea demum eſt miſerabilis animæ ſeruitus ſigna pro rebus accipere & ſupra creaturam corpoream oculum mentis ad hauriendum eternum lumen leuare non poſſe.* *Lib. 3. de doctr. Chri. cap. 5.*

Firſt heede is to be taken that thou ſhalt not take a figuratiue ſpeech according to the letter. For to that pertaineth it which the Apoſtle ſayth, the letter killeth, but the ſpirite geueth life. For when the figuratiue ſpeech is ſo taken as though it were properly ſpoken, it taſteth of the fleſh: neither can anie thing be more fitly called the death of the ſoule. To be ſhort, it is a miſerable bondage of the ſoule, to take the ſignes for the thinges ſignified, and not to be able to lift vp the eye of the ſoule aboue the bodily creature, to receaue the eternall light.

Of prayer and meditation we reade in *Origen. Oſtenditur non ſtudium ſolum nobis adhibendum eſſe ad diſcendas literas ſacras: Verum & ſupplicandum Domino, & diebus ac noctibus obſecrandum vt veniat agnus ex tribu Iuda, & ipſe accipiens librum ſignatum dignetur aperire.* *Supr. exod. hom. 12. cap. 34.*

It is ſhewed that not onely ſtudy is to be vſed for

to learne the holy ſcriptures: But alſo wee ought to pray to God, and to craue day and night, that the lambe of the tribe of Iuda will come, that he taking in hand the booke ſealed, will vouchſafe to open it. And in *Saint Hillarie, non ergo ex nobis eſt quod intelligimus, ſed ex eo qui quæ innoſcibilia erant fecit intelligi. Itaque ab eo ſperanda intelligentia eſt qui & pulſantibus aperiet, & querentibus demonſtrabit, & petentibus nõ negabit.* in pſal. 125.

Therefore it is not of vs, that we doe vnderſtande, but of him which maketh vs to comprehende thoſe thinges which would not be knowen. Therefore of him knowledge is to be hoped, which will open to them which knocke, will ſhewe to them that ſeeke, and will not denie to them that craue. Hereof *Saint Bernarde* writeth right well: *Quo ſpiritu ſcripturæ factæ ſunt eo ſpiritu legi deſiderant, ipſæ etiam intelligendæ ſunt. Nunquam ingredieris in ſenſum Pauli, donec vſu bonæ intentionis in lectione eius, & ſtudio aſſiduæ meditationis ſpiritum eius imbiberis, ſicq; de reliquis.*

By the ſame ſpirite whereby the ſcriptures are reuealed, do they requife alſo to be reade, by the ſame alſo they are to bee vnderſtoode. Thou ſhalt neuer enter into the vnderſtanding of Paule, vntill with a good intent thou mayeſt ſucke out his ſpirit, by continuall reading and daily meditation, and ſo of the reſt. And we may well ſay that both the roote and frute of prayer and meditation in the worde of God is the ſpirite of God which openeth our vnderſtanding, and leadeth vs vnto all truth. For from Gods grace theſe godly exerciſes doe proceede and by the continuall vſe of them his grace is increaſed & augmented in vs, to the outwarde hearing of the word of God and meditation thereof, the inward working and operation of the holie Ghoſt being ioyned and vnited, which is both promiſed and performed to all

all the faithfull euen to all the children of God.

We reade in the 59. of *Esay*, *Spiritus meus qui in te est, & verba quæ posui in ore tuo & seminis tui in perpetuum non deficient*. My spirite which is in thee, and my words which I haue put in thy mouth and of thy seede shal not depart for euer. Christ saith in the 14. of *Iohn*: *Spiritus sanctus docebit vos omnia, & suggeret vobis omnia quæ dixi vobis*. The holie Ghost shall teach you all thinges, and minister all things which I haue spoken vnto you. *S. Iohn* saith: *Vnctionem habetis a sancto, & nostis omnia, vnctio docet vos de omnibus*. You haue your annoynting of the holy, and knowe all thinges, the annoynting teacheth you all thinges. *Saint Paul* saith: *Animalis homo non percipit ea quæ sunt spiritus Dei, at spiritualis diiudicat omnia, Spiritus enim omnia scrutatur etiam profunditates Dei.* 1. Iohn. 2. 1. Corin. cap. 2.

The carnall man perceaueth not the thinges which are of the spirit of God, but the spirituall discerneth all thinges, euen the depth of God.

To conclude we learne of *S. Paul* that faith commeth of hearing, and hearing of the worde of God, for the study and obseruation thereof hath the working of the holy ghost ioyned therewith, which produceth faith, which is not of our selues, but is the gift of God as the same Apostle teacheth vs, in the 2. Chapter of his Epistle to the *Ephesians*, so that by the outwarde hearing of the worde and the inwarde operation of the holie ghost, faith is in vs kindled, Christ thereby apprehended, his iustice and righteousnesse to vs deriued, God reconciled, our sinnes pardoned, his mercie obteined, we in Christ Iesus adopted to be the children of God, and inheritors of euerlasting saluation. Therfore the Diuell our mortall enemie, that euermore laboureth our confusion by his chiefe instrument Antichrist & his adherents

and by his owne falſe and ſlie ſuggeſtions woorketh all he may to ſtay men from reading and hearing the worde of God, and from comming to thoſe places where it is read and taught, that is from publike ſeruice and ſermons whereby ſuch as are skilfull in the tongues and haue trauelled in the ſtudy of the ſcripture, the circumſtances of places are laide open, the ſence made manifeſt, the proportion of the doctrine taught and declared, conference & collation of places vſed and applied, the vſe & fruite thereof ſignified the breade of life deuided and deſtributed for the nouriſhment of our ſoules, our faith thereby kyndled and confirmed, laſtly the holy Ghoſt therewith powred and beſtowed vpon vs for our further comfort and enſtruction.

Thus haue I briefly anſwered your two propoſitions, whereby you may ſomewhat be induced to the conſideration of your eſtate, of the corruption of the church that you follow, of the weakenes of the grounds that you ſtand vpon, of the daunger that thereby you are in, and of the meanes whereby you may eſcape it. And that I may yet more amplie ſatiſfie you in the queſtion of the Church, the miſtaking whereof is the roote of your error, I haue herewith ſent you a hiſtorie of the Church of Chriſt from the natiuity of our Sauiour to the end of the world, laid downe by the holy Ghoſt, by the pen of *S. Iohn*, in the twelfth, thirteenth, & fourteenth of the *Reuelation*, where unto I haue added ſuch light of interpretation as my ſmall talent hath enabled me vnto, wherein I fore ſee I ſhalbe aſſayled by the maleuolent, with two bitter obiections, the one of curioſity, the other of preſumption, it ſhall ſuffice me to ſhield my ſelfe againſt both with that notable ſentence and cenſure of *Ieſus* the ſonne of *Sirach* in the 39. of *Eccleſiaſticus*.

1 *He onely that applieth his mind to the Lawe of the most high and is occupied in the meditation thereof, seeketh out the wisedome of all the auncient, and exerciseth himselfe in the propheſies.*

2 *He keepeth the ſayings of famous men, and entreth in also to the ſecrets of darke ſentences.*

3 *He ſeeketh out the miſterie of graue ſentences, and exerciſeth himſelf in darke parables.*

4 *He ſhall ſerue among great men and appeare before the Prince, he ſhal trauell through ſtraunge countries, for he hath tried the good and the euil among men.*

5 *He will giue his hart to reſort early vnto the Lorde that made him, and to pray before the moſt high, and will open his mouth in prayer and pray for his ſinnes.*

6 *VVhen the great Lord wil he ſhal be filled with the ſpirit of vnderſtanding, that he may powre out wiſe ſentences, and giue thankes vnto the Lord in his prayer.*

7 *He ſhall direct his counſell and knowledge: ſo ſhall he meditate in his ſecrets.*

8 *He ſhall ſhew forth his ſcience and learning, and reioice in the Law and couenant of the Lord.*

9 *Many ſhall commend his vnderſtanding and his memorie ſhall neuer be put out nor depart awaie: but his name ſhall continue from generation to generation.*

10 *The congregation ſhall declare his wiſedome, and ſhew it.*

11 *Though he be dead, he ſhall leaue a greater fame, then a thouſand: and if he liue ſtill, he ſhall get the ſame.*

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The expoſition vpon the 12. 13. and 14. Chapters of the Reuel.

CHAP. 12.

Verſe 1. *And there appeared a great wonder in heauen: A woman clothed with the ſunne, and the Moone was vnder her feete, and vpon her head a crowne of twelue ſtarres:*

2. *And ſhe was with child and cried trauelyng in birth, and was pained, ready to be deliuered.*

HEERE is firſt laid downe vnto vs by the holye Apoſtle, a deſcription of the true Church of God the true ſpouſe of Chriſt: the true mother of all the faithful, which hath bene one and the very ſame euen from the beginning of the world vnto this day, ſhe is deſcribed in the forme of a woman clothed with the Sunne, this ſunne, is the ſunne of righteouſneſſe Chriſt Ieſus, the whiche the church his ſpouſe hath put on, with whom only ſhe thinketh her ſelfe adorned, & beautified, in ſo much that ſhe nether ſeeketh nor coueteth any other mans righteouſneſſe to clothe her or deck her withall: but accompteth her ſelf in him and by him to haue ſufficient beauty, and purity, the which ſhe knoweth & acknowledgeth to haue altogether of his mercy and goodneſſe, and not by her deſart or merit.

And the Moone was vnder her feete.

By the moone may be vnderſtood al worldly & earthly things, which are ſubiecte to changes and alterations

tions whiche haue their diminishinges, and increasings, their waxines and wanings, as honor, riches, power, authoritie, dignitie, and suche like: with all the vaine pleasures and delightes of this world: all the which this true church and spouse of Christ doth despise, contemne, and treade vnder her feete. The Moone also may put vs in remembrance of the chaages, and alterations, which the church is subiect vnto in this world: some times being in quiet, sometimes in prosperity, sometime in aduersity, sometime consisting in many, sometime in few.

Further it geueth vs to vnderstand that as the Moone receaueth all her lighte and beautye from the Sunne, so the churche receaueth all her puritie, righteousnesse, and glorye from Christ. Thus *the Moone was vnder her feete, and vppon her head a croune of twelue starres.*

This number of twelue, is the number of perfection or fulnesse, and by the starres, shynings in the church, are ment the Patriarches, the Prophets, the Apostles, the Martirs, the godly ministers of al ages which shine in the church both in life and doctrine, which all, doe receaue their lighte, of the sunne of righteousnesse, wherewith the church is clothed.

2 *And shee was with childe, and cried trauelling in birthes, and was pained ready to be delinered.*

This place is to bee referred to those times of the church, that were before the incarnation of Christ. When as the congregation of the faithful, that is to say, the church did marueilously longue, and (as it were) trauailed in minde, to haue that promised seed borne and brought to light: that should repaire the miserable ruine of mankinde, and treade downe the serpents head, the which seed was our Lorde and Sauiour Christ Iesus, who was born within the church

and of a blessed member of the church.

3 *And there appeared another wonder in heauen: and behold, a great red dragon hauing seuen heads, and tenne hornes, and seuen crownes vpon his heads:*

4 *And his taile drew the third part of the starres of heauen, and cast them to the earth.*

Hauing described the church, now he falleth to the description of the principall enemie of the church, which is *Sathan*: he is described in the forme of a dragon, that is to say full of venome, ful of poyson, wherewith he infecteth, & corrupteth the world: of a red colour, to declare his bloudines, his cruelty, his spite and malice, hauing seauen headdes: that is to saye being full of deuises, subtilties, crastes, and deceipts, to entrappe and destroy men withall. He hath also ten hornes & seuē crownes, his hornes signify his mighty force, power and violence: his crownes, his dignity, honor and authority in this wicked world: wherof he is called Prince and chiefe potentate of this darkenes.

4 *And his taile drew the third part of the starres of heauen, and cast them to the earth.*

The dragons taile are false prophets, hypocrites, and such as by a shew of holines deceaue men: teaching false doctrine, drawing men from heauen to earth, from worshipping God in Spirite, and trueth, to earthlye adorations, Imaginations, and conceiptes. Of this tayle were the Scribes and Pharisyes, and other religious folke of the Iewes: of the same also are all such as by false doctrine haue drawen any out of the firmament of Christes church, that were once there placed as starres by baptisme, and regeneration. Hereunto the Prophet *Esay* doth allude, saying the false prophet is a verye tayle: but such starres were not fixed in

the

the firmament: therefore the dragons tayle had power ouer them.

And the dragon ſtoode before the woman which was ready to be deliuered, to deuoure her childe when ſhe had brought it forth. So ſhe brought a man childe which ſhoulde rule all nations with a rodde of yron: and her ſonne was taken vp vnto God, and to his throne.

This childe that the church brought foorth whom the Dragon ſought to deuoure, was Chriſt our Sauiour: againſt whom the Dragon ſtirred firſt *Herode*, then the chiefe of the Iewes, the Scribes, the Phareſies, the highe Prieſtes, laſtlye the whole multitude, to the ende to deuour this man childe, that the church had brought foorth to her euerlaſting comforte, and to the Dragons eternall ruine.

She brought forth a man childe which ſhould rule all nations with a rodde of yron.

This was that childe whom *Dauid* by the ſpirite of propheſie ſpeaketh of in the ſecond *Pſalme*. *I will preach the law whereof the Lord hath ſayde vnto me, thou art my Sonne this day haue I begotten thee: deſire of me and I ſhall giue thee the heathen for thine inheritaunce and the vttermoſt partes of the earth for thy poſſeſſion: thou ſhalt bruſe them with a rodde of yron, and breake them in peeces like a potters veſſell.*

And her Sonne was taken vp vnto God, and to his throne.

Thus when the Dragon had ſpitte all his venome, had vſed all the deuiſes and ſubtilties of his ſeauen heads, al the force and violence of his ten hornes, all the authority & dignity of his ſeuen crownes, finally when he had ſhewed al his ſpite, crueltye & malice, he preuailed no whit at all, for the childe whiche hee perſecuted Chriſt Ieſus, aſcended into heauen,

was taken vp vnto God and to his throne: and there sitteth at the right hand of the father, in most glorious and eternal maiestie.

6 *And the woman fled into the wildernes where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score daies.*

And the woman that is to say the church, the cõgregation of the faithfull, fledde and was dispearsed into the wildernes of the world, among the Gentils, in that huge and waste forrest: wherof the Romaine Emperour was chiefe Foster, who is the beast, that in the beginning of the next chapter is described: there remained the church in this wildernes, subiect to the iniuries of the Emperours and other his vnderofficers, yet notwithstanding fedde by Gods especiall prouidence, in myddest of all persecution with heauenly and spiritual foode, by godly and sincere ministers.

And this state did she continue in a thousand two hundred and three score daies.

That is to say two and forty moneths the which if we reckon after the accompt of *Daniel* euerie moneth for a sabboth of yeres, it amounteth iust to two hundred foure score and fourteene yeres: the which number of yeares containeth the whole persecution of the Primitiue church: from the first of *Herode* to the last of *Licinius* who being ouercome by that most renowmed Emperour *Cõstantine* the great, the church enioyed therupon after a long & grieuous storme, a sweete, blessed & happy calme. In the meane time she was by Gods especiall prouidence preserued & nourished: not in pompous & glorious ostentation, but in hydlock, and as it were in the desert, not persecuting, but persecuted, not giuing, but receiuing the crowne of martyrdom: not glittering with tẽporall

riches

riches, but shining with spirituall vertues: not practising the law of armes, but preaching the law of God: not superiour to all gouernments, but subiect to all gouernours: not releasing subiectes of their allegeance, but instructing them to the doctrine of obedience: not making merchãdize of gods mercies freely bestowed vpon vs, but diuiding frankly, and faithfully to the children of God the bread of life. O how wel beseemed this the church of Christ, & how contrarie vnto this is the church of Antichrist.

7 *And there was fought a great battaile in heauen, Michael and his angels fought with the dragon, and the dragon and his angels fought.*

Here is described a fight and great battayle, whereof the place and parties are specially to bee considered: for the place it was in heauen, that is to say in the church, for the congregation of beleeuers is termed heauen: euen as the companye of the vnfaithfull and vnbeleeuers is called the earth: so wee finde in the beginning of this chapter, that the Dragons tayle, that is to saye false teachers, tyrants, persecutors, and such like drewe the thyrde parte of the starres of heauen, that is to saye a great number that were accompted beleeuers and members of the church militant, and caste them to the earth, that is, made them reprobates & vnbeleeuers. The parties are *Michael* and his angels on the one side, that is to say Christe and his ministers, that is godly magistrates & instructers, according to the saying of the prophet *Daniel* in that time shall *Michael* the great prince arise, which standeth for the sins of thy people. On the other side is the Dragon and his angelles: that is Sathan and his ministers, which are tyrants, persecutors, seducers, false prophetes, hypocrytes, and

such like, with death, sinne, hell and damnation.

8 *But they preuailed not, neyther was their place found any more in heauen.*

Here he declareth vnto vs the successe of the battaile, the victorie was *Michaels*, the dragon was conquered, driuen out of the church, and had no place in the hearts of the faithfull. Thus Christ vanquished the Diuell, death, hell & sinne, in so much that none of these haue any power or authority, vpon his elect and chosen people.

9 *And that great dragon was cast out, euen that old serpent, which is called the Diuell, and Sathan which deceaueth all the worlde, hee was euen cast into the earth, and his Angels were cast out with him.*

The dragon that is to say the Deuill beeing driuen out of heauen, out of the Church, out of the heartes of the godlie was cast into the earth, that is, into the reprobate, the vnbeleeuers, the wicked, whose heartes are the temples of Sathan, whose sences are grose and earthlie, whose adorations and religions are terrestriall, whose affections are altogeather fixed vpon earthlie and worldlie thinges. And his Angels were cast out with him: death, sin, hell & such other the Dragons associates, & ministers: as they haue no place with the faithful, so amongst the vnbeleeuers & reprobates, they haue their proper seate, and throne, being togethet with Sathan their leader cast into the earth: that is to say, among the wicked and earthly people.

10 *Then I heard a loude voyce saying: now is saluation in heauen, & strength, & the kingdome of our God, & the power of his Christ: for the accuser of our brethren is cast downe, which accused thē before our God day & night.*

Here is laide before vs the reioysing of the heauenly Citizens, for the felicitie, and happines, of the church

church that by Christs death and passion had ouercome and obtained the victory ouer the Diuell and his aungels. For *Michaell* ouercame the Dragon, Christ vanquished the Diuell, ouerthrew his dominion power and authoritie, and now raigneth only himselfe, in most heauenly and triumphant sorte in the hearts and mindes of the faithfull. So the accuser is cast downe that we may well say with *S. Paule VVho shall accuse the elect of God? It is God that iustifieth VVho is he that condemneth? It is Christ which died, yea which rose againe: which is also on the right hand of GOD, which maketh intercession for vs.*

So the accuser of our brethren is cast downe which accused them before our God day and night.

11 *But they ouercame him by the bloud of the Lambe, and by the word of their testimony: and they loued not their liues vnto the death.*

The faithfull, the chosen and elect people of God, ouercame the Diuell, but how? Not by their desartes workes or merits, but by the bloode of the Lambe, and worde of their testimonie: that is to saye, by the death and passion of Christ: and by beleuing in him that raised our Lord Iesus from the dead, who was deliuered to deathe for our sinnes, and is risen againe for our iustification: the apprehension by faithe of this incomprehensible benefite, which was the word of their testimony, by the blood of the Lambe doth ouercome the Diuell, conquer the world, vanquish the flesh, ouerthrowe sinne, death hell and all infernall powers, according to the saying of *Saint Iohn This is the victory that ouercõmeth the world euẽ our faith.*

And they loued not their liues vnto the death.

That is to say, they most willingly suffered death for the truthes sake and for their testimony, in respecte whereof they loued not their liues, but after the

counsell of our sauiour, in the fourteenth of Luke, denied themselues, tooke vp their crosse and followed Christ, and hated their life in this worlde, to the end to keepe it to life euerlasting.

12 *Therefore reioice ye heauens, and ye that dwell in the. VVoe to the inhabitants of the earth, and of the sea, for the Deuil is come down vnto you, which hath great wrath, knowing that he hath but a short time.*

Therefore reioyce o ye congregation of the faithful, and ye that dwell in them: Wo to the inhabitāts of the earth, wo vnto you earthly and wicked people woe vnto you inhabitants of the Sea, woe vnto you wauering, inconstant and vnstedfast in beleefe: for the Deuill is come downe vnto you, who shall vexe you with sundry calamities, both inwardly and outwardly shal repleniſh you with al vices, torment you with anguish and greife of minde, stir vp hatred, dissention, debate, war and murder amongest you, for his wrath is great, knowing he hath but a short time. For he is a roaring Lyon, that knowing his ende to be at hand, is the more fierce. He is that cruel tirant, that knowing his raigne to be but short, sheadeth so much the more blood: the more his time is diminished, the more is his malice increased: what he wanteth in measure, he will fill vp in waight.

13 *And when the Dragon saw that he was casse into the earth, hee persecuted the woman whiche had brought forth the man child.*

When the Dragon that is to say the Deuil perceaued himselfe to be vanquished and ouercome, driuē and expulsed out of the harts of the faithfull: casse and throwen downe amongst the vnbeleeuers, and reprobats, hee persecuted the woman whiche had brought forth the mā child: he persecuted the church the congregation of the faithfull, which to her eternall

nall happineſſe had brought forthe the man childe Chriſt Ieſus, euen the Lord her righteouſneſſe, her beauty and her ſaluation.

14 *But vnto the woman were giuen the wings of a great eagle that ſhe might flie into the wilderneſſe, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the preſence of the ſerpent.*

The prouidence of God aſsiſted the Churche, againſt the malice of Sathan: The Church hauing her faith ſupported by the two teſtaments, as it were, by the two wings of a great eagle in this wilderneſſe of the world, did infinitly ſpread it ſelf by the outward preaching of the goſpel, and the inwarde operation of the holy Ghoſt. The time, times, and halfe a time that is to ſay a yeare, two yeeres, and halfe a yeare is the ſelfe ſame that we reade before, a thowſand two hundred and threeſcore daies, the which wee there reduced to 42. monethes, and expounded the moneths by Sabaoths of yeares, according to the prophecie of *Daniel*. It may alſo ſignifie both heere and in the place before, the whole time and troubles of the church militant frō the birth of Chriſt, to the end of the world, reckoning for a time, 500. yeares, for times 1000. yeares, for half a time 250. yeares.

15 *And the Serpent caſt out of his mouth water after the woman, like a flood, that he might cauſe her to be caried away of the flood:*

Sathan that curſed ſerpent abounding in malice againſt the church, caſt out of his mouthe water after the woman: that is ſtirred and procured ſundrie people, nations and gouernments (which heere are compriſed in the word water) to perſecut and to endeuor to extinguiſhe the church. Like a flood: that is to ſay aboundantly, violently, and ragingly.

That he might cauſe her to be carried away of the floode.

That is to the end that he might cause her to bee destroyed by persecution: and as it were caried awaye by violence from the face of the earth.

16 *But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood which the Dragon had cast out of his mouth.*

The church increased by persecution dayly, the persecutors died, the earth swallowed them vp in their graues: and as it were opened her mouth dailye for them: and they daily fell in. But the church remained, continued, and augmented euery day: and the blood of the Martirs became the seed of the church. So the earth holpe the woman, and swallowed vp the floode.

17 *Then the Dragon was wroth with the woman, and wet and made warre with the remnant of her seede, which keepe the commaundements of God: and haue the testimony of Iesus Christ.*

The Dragon that is to say the Deuil hauing attempted first the head Christ Iesus. Secondly the church his body, aand finding his labor frustrated, and his power too weake to worke the destruction of either of them, taketh a third course in executing of his malice: which is to molest and persecute the members of the church: which are the remnant of her seede, which keepe the commaundements of God, & haue the testimony of Iesus Christ. To the whiche ende he hath specially stirred certain diueliſh and wicked instrumentes: whose estats, qualities, actions, and proceedings, are very liuely, pithelie, and effectually set forth in this next Chapter ensuing.

18 *And I stood on the sea sand.*

Heere the holy Apostle and Euangelist *S. Iohn*, procureth in vs a certaine attentiuenesse and earneste animaduersion of the vision following, declaring first

firſt the place wherein he ſtoode, ſecondly what hee ſawe, which is this that followeth.

CHAP. xiii.

1 *And I ſawe a beaſt riſe out of the ſea, hauing ſeauen heades and tenne hornes, and about his hornes were ten crownes, and vpon his heads the name of blaſphemy.*

2 *And the beaſt that I ſaw, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion, and the Dragon gaue him his power and his throne, and great authoritie.*

HEERE is deſcribed vntovs the Romaine Empire, vnder the forme of a beaſt, moſt monſtrous, moſt cruell, moſt ſtrong, and moſt terrible *Saint Iohn* heerein alludeth to the deſcription laid downe thereof by the Proph. *Daniel* in his ſeauenth Chapter. *The fowrth beaſt* (ſaith he meaning the Romain Empire) *was grimme and horrible and marueloꝰs ſtrong: it hath great iron teethe, it deuoured and deſtroyed, and ſtamped the reſidue vnder his feete. it was vnlike the other beaſts that were before it, for it had tenne hornes.* Daniel. 7.

Which ten hornes are expounded in the 24. verſe of the ſame chapter to be ten kings, which ſhal grow out of the ruines of this empire. And therefore the tenne hornes are heere laide downe to haue vppon them ten crownes, of theſe kings and kingdomes we ſhal ſpeake heereafter: it had alſo ſeauen heads, which are the ſeauen hilles whereon *Rome* ſtandeth Vppon which heades was the name of blaſphemye. For ſo much did the Romaines attribute to their proweſſe and pollicie, their force and foreſight: that they

termed their city *Romam æternam*, and as it were mating the moſt mighty, vaunted

Diuiſum imperium cum Ioue Cæſar habet.

Which their wickedneſſe is well heere expreſſed by the name of blaſphemye. Moreouer it is likened to a Leopard in proportion, and ſhew: to a Lion for the mouth, and for the feete to a beare: whereby we vnderſtand that it not onelye had the countries and countenances, the poſſeſsions and proceedings, the might and maieſtye, the conditions and crueltie of the former monarchy, but alſo in al euil and tiranny farre and much exceded them. *Daniel* vnto this place giueth very great light, who likening the *Babilonian* monarchy to a Lion, the *Perſian* to a beare, the *Macedonian* to a Leopard, teacheth vs, that *S. Ioh.* in this Romaine Monarchy foreſawe the mouth and foote, the pride and paſe, the ſtate and ſteppe, the rage and rauening, of all the former to be expreſſed, contayned and repreſented. Heereunto is added that the Dragon haue him his power, *and his throne and greate authoritie*:

That is to ſaye, the Deuill aſsigned him to bee his cheefe inſtrument in perſecuting the members of the church, thoſe that haue the teſtimony of Ieſus. And to that end aduanceth his power throne and authoritie in this wicked world.

3 *And I ſawe one of his heades (as it were) wounded to death, and his deadly wounde was healed, and all the world wondred at the beaſt.*

Theſe heades ſeeme vnto me to haue three ſignifications: two of them are laide downe by the Angell, in the ſeauentienth chapter, where they are expounded to bee mountaynes or hilles, as heretofore we haue taken them: and alſo kings or gouernors, as hereafter we ſhall ſhewe them. But in this place it ſe-

meth

meth to bee taken neither for the one, nor for the other: but for a chiefe and principal parte, of the eſtat euen for Roome, and Italy it ſelfe. Which aſwell by the ciuill warres of *Cæſar* and *Pompey*, *Auguſtus* and *Anthony*: as by the looſe and execrable gouernments of *Claudius*, *Tiberius*, *Caius*, *Caligula*, *Claudius* the brother of *Germanicus*, *Nero* the ſonne of *Domitius*, and *Aulus Vitellius*, was as it were wounded and that moſt greeuouſly. Which in the time of *Flauius Veſpaſianus*, *Titus*, *Nerua*, *Traiane*, and the Emperours ſucceding it recouered: whereby the deadlye wound was healed.

And all the world wondred at the beaſt.

Such was the might and maieſtie, the force and fortune of the Romaine Empire, that all men wondred and maruailed at it: had it in admiration, regarde and reuerence, as an eſtate moſt happye, ſacred, and in a manner diuine.

4 *And they worſhipped the Dragon, which gaue power vnto the beaſt, and they worſhipped the beaſt, ſaying VVho is like vnto the beaſte? VVho is able to make warre with him.*

By reaſon of the falſe religions and Idolatries of the Romaine Empire, the Dragon that is to ſaye, the Deuill, was worſhipped. And by reaſon of the might and puiſſance of the forſaid eſtate, it was of al nations feared, and honored, inſomuch as they thought that none other was like vnto it: nor any able to make warre againſt it.

5 *And there was giuen vnto him a mouthe that ſpake great things and blaſphemies: and power was giuen vnto him to doe 42. moneths.*

The pride and blaſphemye of the Romaine Emperors wee haue ſomewhat declared before. The time of their perſecuting power heere expreſſed by

two

two and forty months is the ſame that in the former chapter is reſolued, and a thouſand two hundred & threeſcore daies, which gathered into ſabbaoths of yeares, after the account of *Daniell*, contayneth the whole time of the primitiue perſecution, from the firſt of *Herod*, to the laſt of *Licinius*, the particularities of their pride and blaſphemies, as to be called Gods to haue their images placed in temples, and to haue diuine rites & ceremonies donethere in their honor. The hiſtories of their times doe diſcloſe, the ſundry perſecutions in great crueltye by them and their authority executed againſt the profeſſors of the truth: the Eccleſiaſticall hiſtories doe mention at large: Whereby the interpretation of this place and of the verſes following is very cleare and manifeſt.

Ioſeph. de bello iudaico lib. 2. cap. 3.

6 *And he opened his mouth vnto blaſphemy againſt God to blaſpheme his name, and his tabernacle, and them that dwell in heauen.*

The blaſphemous ſpeeches and actions of the Romaine Empire, being corrupted with all kinde of Idolatry and impietie, was bent firſt againſt the name of God, ſecondly againſt his tabernacle, thirdly againſt them that dwell in heauen. Againſt the name of God, that is to ſay againſt the eſſence, maieſtye, worde and wiſedome of God: Whereas in ſteade of the creator, they honored creatures, in ſteade of one true God, they ſerued many falſe Idols, and adored them in corporall rites and ceremonies: in ſteade of him that was to be worſhipped in ſpirit and truth: againſt his tabernacle, that is to ſay his church for of the church it is ſpoken, beholde the tabernacle of God *is with men, and he will dwel with them, and they ſhall be his people, and God himſelf ſhalbe their God with them*.

Againſt them that dwell in heauen, that is to ſay, a-

againſt

gainſt the members of the Church: for that wee are no more forrenners, and ſtrangers, but citizens wtih the Saintes, *and of the houſhould of God*. And therefore may be well termed dwellers in heauen. For that as the Apoſtle ſaieth in the Epiſtle to the *Hebrewes*. *In that we are members of the miſticall bodie of Chriſt, we are come to the mount Sion, and to the Citie of the liuing God: the celeſtiall Hieruſalem, and to the companie of innumerable Angels, and to the congregation of the firſt borne, which are written in heauen. And to God the iudge of all, and to the Spirites of iuſt and perfect men: and to Ieſus the Mediatour of the new Teſtament, & to the bloud of ſprinkling, that ſpeaketh better thinges then that of Abel.* Wherefore as in the former chapter, the Dragon, that is to ſaye the Diuell, perſecuted firſt the man childe, that is Chriſt Ieſus. Then the woman clothed with the Sunne, which is the Church. And laſtlie the remnant of her ſeede which keepe the commaundementes of God, and haue the teſtimonie of Ieſus: that is to ſaye, the members of the church. So this principall inſtrument of the Deuill the Romaine Idolatrous Empire blaſphemeth, gainſayeth and perſecuteth, firſt the name of God: that is his worde and wiſedome Chriſt Ieſus. Secondlie his tabernacle, that is his church. Thirdly, thoſe that dwell in heauen: that is to ſay the faithfull, that are the members and ſeede of the church.

7 *And it was giuē vnto him to make warr with the ſaints, and to ouercome them: and power was giuen him ouer euerie kindred, and tongue and nation.*

They that before were tearmed dwellers in heauen, are heere tearmed ſainctes, againſt whome this Romaine Empire hath made warre, rayſed perſecution, and preuailed in all cruell tormentes and rigorous kindes of death, & that not in one contrie

or prouince alone, but throughout all the worlde, for the authoritie therof and power did reach in effect ouer euery kindred and tongue and nation.

8 *Therefore all that dwell vppon the earth shall woorshippe him: whose names are not written in the booke of life of the lambe which was slaine from the beginning of the worlde.*

Such therefore as are not the elect of God, whose eyes are not illumined with his heauenly light, and whose mindes are not sanctified with his holy spirit: whereby they may discerne trueth from falsehoode, but are whollie led with earthly conceites, worldly considerations, and terrestriall appetites, and therin doe as it were dwel and inhabite, vnwilling any way to be weaned from it. They shall worshippe, obey, reuerence, and followe in all Idolatrie, and naughtinesse this Romaine Empire: iudging it to bee the best way for their saftie, benefit and aduauncement, although in truth it worke their ruyne ouerthrowe, and euerlasting destruction.

9 *If any man haue an eare let him heare: if any leade into captiuitie, he shall goe into captiuitie: if any kill with a sworde, he must be killed by a sworde. Here is the patience, and the faith of the Saintes.*

With good reason it is here required that men should be attentiue: for here is declared the course of the iudgementes of God, whose diuine maiestie not vnlike to the lawe of *Talion*, punisheth men by that by the which they doe offende

10 *For if anie leade into captiuitie, he shall goe to captiuitie: If anie kill with a sworde, he must be killed by a sworde.*

Sith therefore this Romaine Empire by force and fraude, by power and pollicie hath wrought the ruyne, and ouerthrowe of manie: it is the iudgement

iudgement of God, that by force and fraude, by power and pollicie, manie ſhall worke the ruyne and ouerthrowe of it: how inſeparable and inſuperable ſoeuer it ſeeme.

Here is the patience and the faith of the Sainctes.

That is that in the expectation heereof, there is matter giuen for the Sainctes to exerciſe their faith and patience. For it was not a matter ſo probable, but that faith was needefull: nor yet ſo quickely accompliſhed, but that patience was requiſite: ſeeing that by little and little it was waſted and conſumed. For as the Popedome which here next is deſcribed, did by degrees increaſe: ſo did the Empire decay by the ſame meanes: that the dignitie of the one was aduanced, the authoritie of the other was diminiſhed.

11 *And I behelde an other beaſt comming vppe out of the earth, which had two hornes like the lambe, but he ſpake like the Dragon.*

The former beaſt roſe out of the ſea, that is out of the waues of worldlie gouernementes, out of tumultes and tempeſts of people and nations: out of the which in time was produced and brought foorth the Romaine Empire. And *Saint Iohn* when he ſawe that viſion, ſtoode vpon the ſea ſande: that is entered into conſideration of worldlie gouernementes, eſtates and dominions: whoſe foundations are like vnto the ſande of the ſea, vppon the which there may be no ſure building: for that they are ſubiect to the variable tumultes of people and nations: as the ſand is to the raging waues and ſurges of the ſea. But this other beaſt commeth vp out of the earth: a place of more conſtancie of greater ſtabilitie, a place of fruitfulneſſe and fertility, which ought to yeelde a plentifull croppe to the Lorde of

the harueſt: who hath prepared for the pure wheate of his elect, the barnes of euerlaſting blyſſe. The earth heere therefore ſignifieth the church, out of the which the ſeconde beaſt commeth, which is the Popedome.

Which had two hornes like the lambe: but he ſpake like the Dragon.

That the Popes pretende the hornes of the lambe, that is the power and authoritie of Chriſte: aſwell touching his prieſthoode, as his principalitie, all chriſtendome can witneſſe: who knowe right well that as Chriſte is in trueth the chiefe Prince, and chiefe Frieſt of the faithfull: ſo for theſe manie yeares the Byſhoppes of Rome haue applyed theſe two hornes of the Lambe vnto themſelues. As concerning the Popes prieſthoode, *Durandus* one of his fauourites thus writeth: This is *Melchiſedeth* whoſe Prieſthoode is not comparable Vnto others, hee is the heade of all Byſhoppes: from whome they all growe, as members growe from the heade, and of whoſe fulneſſe they all receaue: as touching his Princehoode, thus writeth Pope *Adrian* to the Emperour *Frederike*: My ſeate is in the citie Rome: the Emperours ſeate is in *Aeon*, in *Arden* (a foreſt of France) what ſoeuer, the Emperour hath, hee hath it of vs: as Pope *Zacharias* tranſlated the Empire from Greece into Germanie: ſo may we againe tranſlate the ſame frō the Germaines to the Greeks. Beholde it is in our power to beſtowe the ſame vpon whō we liſt. Therefore are we appointed of God ouer nations and kingdoms, to pull downe, to roote vp, to buylde and to plant againe, in reſpect of both theſe authorities, Pope *Boniface* the eight at Rome in a great Iubilie, as it were in the face of the worlde went in publicke proceſſion, one day in his prieſtly

ponti-

pontificalibus, and the next day in the robes Imperiall, with a naked ſword carried before him, cauſing this ſentence to be proclaimed, *ecce hic duo glady* beholde here are the two ſwordes. Thus this ſeconde beaſt hath two hornes, that is to ſay, prieſthood and princehood like the lambe, that is like Chriſt: but he ſpeaketh like the Dragon: that is like the Deuill: falſelye and corruptlye, ſubtillye and maliciouſlye, proudely and prophanely: ſuch is the ſpeach and doctrine: wherein he reſembleth the Dragon, who is a murtherer and a lyer from the beginning, and the father of lyes.

12 *And he did all that the firſte beaſt coulde do before him: and he cauſed the earth and them that dwell therin to worſhip that firſt beaſt, whoſe deadly wound was healed.*

The might, poyſons and authoritie of the Popedome, grewe to be ſuch that it was equall altogether, if not ſuperiour in power and dignitie to the olde Romaine Empire, in ſo much that it could do in commanding and gouerning the prouinces & potentates of the world, as much and as throughlye as euer the old Romaine Empire in his greateſt dignity and authority could do: and that *coram eis, in conſpectu eius*, euen in the ſight and preſence of the Emperours: who were brought to that weakenes, & feeblenes of eſtate, that they became rather beholders of the Popes greatnes, then exercifers of their owne: Yea and beheld it with feare and trembling: for when the Popes were growen to that greatneſſe and authoritie, that they could depoſe Emperours, as appeared in the lamentable fall of that moſt noble Emperour *Henry* the third: and that their practice therein by the condemnation of *Vecilo* Archebiſhop of *Ments*, of hereſie, for holding the contra-

rye: was by the iudgement and decree of a counsel, as a sounde point of doctrine established in the myndes of men: no maruaile if the talleſt Ceaders of Libanus did shake for feare of the bramble, leaſt fyre should come out from him and consume them. From this point of doctrine that it was in the power of the Pope to depose the Emperour, another was inferred of no leſſe moment: that it was likewise in his power to make the Emperour: & for that the ceremonie of imposing the crowne vpon the Emperours head belonged to the Pope. When they had attained their greatnes they altered this peece of seruice to a point of soueraignety: interpreting the imposing of the crowne, to bee the disposing of the crowne: Therefore *Innocentius* the second, vpon the coronation of *Lotharius* the Emperour, the yeare of our Lord 1133. caused the whole solemnity therof to be drawen in picture within his Pallace of Lateran, with these verses subscribed.

Rex venit ante fores, iurans prius vrbis honores,
Post homo fit Papæ, sumit quo dante coronam.

The king doth come before the gate:
And sweares first to the Cities state.
Him then the Pope his vassall makes:
And so to him the crowne betakes.

If hereunto be added the letter of Pope *Adrian* to *Fredericke* the emperour, with the practise of *Boniface* the eight, both before recited, it may make some demonstration of the power and authoritye of the Popedome in those dayes.

And he caused the earth and those that dwell there to worshippe that first beast whose deadly wounde was healed.

In the thirde verse of this Chapter it was declared that one of the heads of the Romaine Empire was

was as it were wounded to death: But his deadlye wound was healed. We there expound that head to be Rome and Italie it selfe: so that the sense of this place is, that the Popes shall cause the inhabitantes of the earth, to haue in great account honor and reputation Italie and Rome, which are that beast and head whose deadlye wound was healed: and such estimation brought they it vnto, that the simpler sorte worshipped it as the chaire of *Peter*, as the rocke and bulwarke of christian religion: and as the inuincible fortresse of the faith: the wiser and discreeter feared it as a place of no lesse perrill then power: and as the lyons denne which moued *Rodolfe* a very notable Emperour, liuing about the yeare of our Lord 1282. vnto such as asked him the cause why he would not into Italie, to yeeld this answere that the lyon vpon a time had inuited all kindes of beastes to come vnto him: which when they came at the hower appointed, to the mountain where the lion dwelled: The fox wiser then the rest, finding no tracke of anyes returne, drewe backe alleaging a reason thus recited by *Horace*.

——Quia me vestigia terrent.
Omnia te aduersum spectantia, nulla retrorsum.

13 *And he did great wonders so that he made fire to come downe from heauen on the earth in the sight of men.*

In the sight of men, that is in the opinion Iudgment and conceit of men: hee made fire to come downe from heauen, that is to come out from the church, vpon the earth, that is vpon the wicked, vpon the obstinate, vpon the accursed and reprobate, this fire was the flame, and thunderboultes of their excommunications: which in the opinion of men was wonderful, and terrible: and blasted them, and made them accursed vpō whom it lighted: But it

was not so in deede, it onely appeared so in the sight of men, that is in the corrupt iudgement of the ignorant, for the excommunications papall, were no lawfull censures of the church: but were the vnlawfull and tyrannous proceedings of an vsurped power: and here it is good to note in that there is mention ma de of heauen and of earth: that in the course of these propheſies, as the earth is opposite vnto heauen, it is taken in the worse parte: as the earth is opposite vnto the sea, it is taken in the better parte, as the earth and the sea are opposite to the heauens, both are taken in ill part. But to returne to the Papall excommunications, so wonderfull were they in operation, that by them *Leo* the Emperour, by *Gregorie* the second, was cut off both from the tribute, and from the obedience due vnto him in Italie. His subiectes there were made to rebel against him: two of his exarchats were slaine, and the thirde had his eyes pulled out. The king of Lumbards seased vpon much of the Emperours territories: and Rome and the Romaine Dukedome were seased vpon by the Pope. By this fyre also *Henry* the third a most honorable personage, and Emperour of very great wisedome, corage, and industry was vtterly consumed & ouerthrown by *Gregory* the seuenth, by force of the same flame. *Alexander* the third made *Fredericke* the Emperour to come to the city of Venice to aske him forgiuenes: to kisse his feete to hold his stirope, and to do him seruice, & obeisance: the sparkes of this fyre, were interdiction, suspention, inhibition, relaxation of subiects from their othes of alleageance: dispensation with othes and such like, the coales that were hereby kindled, were vprores, tumultes, disloialties, conspiracies, rebellions, seditions and turbulent commotions; For in sighte of men, these appea-

appeared to be fyres from heauen: that is to be the cenſures of the church, which euery man thought himſelfe bound vpon paine of damnation to yeelde vnto and obey, whereas in truth they proceeded from the fyre brands of hell: Who by theſe practiſes weakened, waſted, and conſumed the ſtates of Chriſtendome, and aduaunced themſelues to the type of all earthly honor.

14 *And deceaued them that dwelt vpon the earth by the ſignes which were permitted him to doo, in the ſyght of the beaſt: ſaying to them that dwell on the earth, that they ſhoulde make the Image of the beaſt which had the wounde of a ſworde and did liue.*

Theſe ſignes of their power and authoritye, which God permitted them to ſhewe, euen in the face & feeling of the Emperours, deceiued no doubt them that dwelt on the earth: and wrought in them this perſwaſion that the power that coulde bringe ſuch wonderfull thinges to paſſe, was ſacred, heauenly, and altogether diuine: and hauing gained this authoritie, and reputation, with the inhabitants of the earth: *they willed an Image of the beaſt to be made, which had the wound of a ſworde and did liue.*

The beaſt as is before declared, is the Empire of Rome. The Image that is made to repreſent it, is the church of Rome, where in wee are to conſider the dignitye, authoritye, religion, lawes and proceedings, howe proportionably they are framed and faſhioned to the portrature and Image of the olde Romaine Empire: for the firſte and ſecond the principall inſtrument, and pencill wherby the Popes painted this Image, was the falſe and forged donation of *Conſtantine* wherein they faigne, imagine, and beare the worlde in hande that

the Emperour hath decreed, that as his earthly power imperiall, ſo the holy ſacred Romaine Church ſhall reuerently be honored: and that the moſt ſacred ſeate of *Peter* ſhall bee glorioufly exalted more then the Empire and earthly throne: yelding vnto it power and dignity of glory: and alſo vigour and honorificence imperiall: and againe that to bleſſed *Sylueſter* chiefe Biſhoppe and vniuerſall Pope of the City of Rome, and to all Biſhoppes his ſucceſſours, which ſhall ſit to the ende of the world in the ſeate of bleſſed *Peter*: he preſently together giueth his palace of Lateran appertayninge to his Empire: and alſo his diademe, that is to ſaye the crowne that belongeth to his head: and his white miter called *Prigium*, with the coller that commeth ouer his ſhoulders and compaſſeth his imperiall necke, and withall his purple cloake, and ſcarlet roabe, and all other his imperiall indumentes: yea and the dignitye of hauing imperiall preſidentes, and maiſters of horſe, beſtowing alſo vpon him the imperiall Scepter together with all the enſignes, bands and ſundrye ornaments, imperiall: and all kinde of proceeding of the imperiall celſitude, and glorie of his power, and that the moſte reuerent men, they of the cleargye ſeruing the ſame holye ſacred Romaine church, in ſundrye degrees, ſhall enioye the ſame celſitude, and heyght of honour, in ſingularitye, power and excellencye, with the glorie wherof the moſte honourable Senate ſeemeth to bee adorned: that is, they ſhall bee made counſellers, and conſulles: and ſhall farther be decored with all other dignities imperiall: and that as the imperiall warfare is decked, ſo alſo the cleargie of the holy Romaine church ſhall be adorned:

and

and that as the imperiall poyſance is garniſhed with diuers offices, of chamberlaines, of porters, of watchmen, and garders, ſo the holye Romaine church ſhall likewiſe bee beautified, and that the pontificall brightneſſe maye ſhinne moſt amplye and largelye, hee doth ordaine that the houſes of the cleargye of the holye Romayne church, ſhall bee garniſhed with skarfes, and with lawnes: that is of bright white, and that they ſhall ſo ryde: And that as the Senate doth vſe ſhowes, with drawynges out: that is to ſay, decked with fyne whyte lynnen, ſo the cleargy in lyke ſort may vſe: And farther decreeth that *Syluester* and his ſucceſsors, ſhall vſe the diademe: that is to ſaye the Crowne of moſte pure golde and precious ſtones, which from his head, he had graunted vnto him. And for that the ſayde moſte bleſſed Pope, was vnwyllyng vppon the Crowne of his Prieſthoode (which he weare to the glorye of Sainct *Peter*) to vſe that crowne of golde: hee had put a miter ſhynynge with whyte bryghtneſſe, with his owne handes vppon his head: ordayning that euerye one of the Popes ſucceſſours, in particular ſhall vſe the ſame miter. In their proceedinges to the imitation of the Empire, which is all one, as if hee had ſayde, as an Image of the Empire, this I finde in effecte worde for worde, in the Popes decrees collected certayne hundred yeares ſynce by Gratian: and now lately with prefaces, and priuileges, recommended to the world, by Pope *Gregorie* the thirtenth: and printed in Paris the yeare of our Lord 1582. although this donation, bee a very falſehood and forgerie, in the opinions & iudgements, of ſundry wiſe and learned men, as Cardinall

Cusanus, *Hieronimus Paulus*, *Otho Frisingensis*, *Krantzius*, *Platina*, *Laurentius Valla*, *Carolus Molinæus*, *Andreas Alciatus*, and others. Yet is it apparant to the eye, that sith from the stampe of the Romayne cleargye, this counterfecte did proceede: they had hereby a good desire, to make their Romayne Church, an Image, and representation, of the olde Romayne Empire, which is the beast, that had the wounde of a sworde, and did liue: neither did they onelye endeuour to resemble it, in dignitie, authoritye, and ceremonies of honor and maiestie: but also in forme and manner of religion, which is not vnknowne in the olde Romaine Empire, to haue consisted in the multiplicitye of goddes: they hauing a god for euerye countrie, for euerye prouince, for euery Citye, for euery place, and for euery thing: and for these they had alters, and Idols, and sacrifices, and oblations, and ceremonies, in theyr honour. This the Romayne church represented in the multiplicitye of saincts, they hauing a sainct for euery countrie, for euerye prouince, for euery parishe, for euerye place and for euerye thing, and for these they had churches, and Images, and offeringes, and prayers, and kneelinges, and what soeuer establisheth a diuine adoration: Hence it was that they turned the temple of *Pantheon*, to the church of all Saincts: *Diana*, to our Ladie: *Mars*, into sainct *George*, *Aesculapius* to *S. Roche*, *Romulus* and *Remus*, to *Peter* & *Paule*, and euery other god of the Romayne Empire, to some other Sainct of the Romayne church. Lastlye touching the lawes, and manner of gouernment, there is a verye great representation betweene the one & the other, the forme of the pollicy of the romaine empire, seemed at the first sight to be

to be an *Arastocracie*: by reaſon of the autoritie of the Senate, but in trueth was a moſt abſolute monarchie: by reaſon of the ſupreme power of the Emperours. The forme of the policy of the Romaine church, ſeemeth likewiſe to be an ariſtocracie, by reaſon of the authoritie both of the Cardinals, and councels: but in verie deed it is a moſt abſolute monarchie, by reaſon of the moſt high and circumſpect power of the Popes. The lawes Imperiall, by the which the Romaine Empire endeuoured to appeaſe the controuerſie, that happened amongſt men, may appeare by the pandectes, collected by *Tri-bonian*, by the code of *Iuſtinian*: and by the bookes called βασιλικων. The lawes Papall, by the which the Romaine church proceeded likewiſe to ende variaunces: may be ſeene in the decretall Epiſtles, writen to the verie likeneſſe and ſimilitude of the Emperiall reſcriptes: being an Imitation, repetition rehearſall, and repreſentation, of the ſelfe ſame lawes, that bare ſwaye in the Romaine Empire, and ſo confeſſed by the Canoniſtes themſelues. If any will wade farther, in the conſideration hereof: let them reade the collections of *Iohannes Berthaclinus firmanus*, called his repertorie: which treateth in ſeuerall great volumes, of an infinite number of things, wherein the lawes Ciuill and Canon doe accorde. And although in his ſecond tome there be inſerted the collection of one *Gwalnanus* (vnder the worde *differentia*) touching the differences in diuers pointes, betweene the Ciuill law and the Canon. Yet are they ſo fewe in number, in reſpect of the reſt: that they are nothing in compariſon: and ſuch alſo as differ rather in matter of circumſtance, then of ſubſtaunce: and ſome of them, ſuch ſort of differences as may very well be, betweene a body and his Image: As for example, the

laſt difference ſauing one by him is noted thus: *Secundum ius Ciuile, in libello accuſatorio ponuntur nomina Imperatoris, & conſulum: & ſecundum ius Canonicum, loco illorum, ponuntur nomina Papæ, & Epiſcopi. 2. 9. 4. lib. & ibi no. gl. 1. per Archi.*

According to the Ciuill lawe, in a libell of accuſation, the names are put of the Emperor, and of the Conſuls: & according to the Canon law, in ſtead of thē the names are put of the Pope & of the byſhop.

15 *And it was permitted him to giue a ſpirite vnto the Image of the beaſt, ſo that the Image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the Image of the beaſt ſhould be killed.*

Euery bodie Politique, and euerie ſtate that is eſtabliſhed to continue amongeſt men, liue by their lawes and conſtitutions. Inſomuch that lawes are rightly tearmed, the life of the common wealth. And in al well ordered common wealthes theſe lawes are made, and ordained by the aſſent of the moſt parte of the inhabitants and members of the ſame. For as in the naturall bodie of lyuing creatures, out of an harmonie, and conſent of euerie part and member, there reſulteth a certaine vitall ſpirite and vigor, that giueth life and motion to the whole bodie, and ſo long continueth the ſame in good health and eſtate, as it enioyeth free and vninterrupted paſſage into euerie part and member thereof. So in the bodie politicke of common wealthes, and eſtates, out of a conſent and agreement, of the partes and members therof: there are produced lawes and ordinances, which giue life and ſtrength vnto the common wealth: and ſo long continue the good eſtate, and proſperitie thereof, as they enioye by their thorough execution, free and cleare paſſage, into euery part and member of the ſame. And as in monarchies

chies and abſolute gouernments, the lawes obtaine no force or vigor till they receaue the ſame, by the royall aſſent of the Prince and ſoueraigne: ſo the Romaine church being framed and faſhioned to the Image and imitation of the Romaine Empire, and thereby a monarchie: whereof the Pope is ſoueraigne and chiefe: hath no life, ſtrength or force, in her lawes and decrees, vntill ſhee receaue the ſame by the ſoueraigne aſſent of the Pope: which he yeelding, thereby giueth life and ſpirite to the image of the beaſt.

So that the image of the beaſt can ſpeake and cauſe that as many as will not worſhippe the Image of the beaſt, ſhal be killed.

That is, the church of Rome can by her lawes & decrees, pronounce and commande, that as manie as will not worſhippe, honour, and obey her, ſhall be killed and deſtroyed with fire and ſworde, from the face of the earth.

16 *And he made all both ſmal and great, rich and poore, free and bond, to receaue a marke in their right hand, or in their foreheades.*

17 *And that none might buye or ſell, ſaue he that had the marke, or the name of the beaſt, or the number of his name.*

This marke or name of the beaſt, or the number of his name, wee finde in the next verſe, to be 666. which number *Ireneus* in his 5. booke, and 25. chapter, noteth to be contained in this word ΛΑΤΕΙΝΟΣ. For if the letters therof be numbered, which are all numerall: it containeth perfectly that account of ſixe hundred ſixtie ſixe.

A	30
A	1
T	300
E	5
I	10
N	50
O	70
Σ	200
	666.

This moſt auncient obſeruation of *Irenæus* who had both ſeene *Policarpus*, and ben ſcholer vnto *Papias*, who were both diſciples vnto *Saint Iohn*: may giue vs very great light for the vnderſtanding of this place: which ſignifieth vnto vs that in the Romaine church, which is the ſeate and kingdome of Antichriſt: neither ſmall, nor great, rich nor poore, free nor bonde, that is no kinde or ſorte of people may without this marke, buy or ſell: that is to ſay, praye vnto God, or prayſe God. For when wee pray vnto him, we doe as it were buy with our prayers, that at his hande that we would haue. Hereof it is that God councelleth the church of *Laodicea*, to buye of him golde tryed with the fire, that is to praye vnto him for the gift of conſtancie & ſtrength of faith: which may endure the fire of aduerſitie and perſecution. But when we prayſe God, we doe as it were, ſell vnto him for his goodnes, that which he would haue: therfore ſaith *Dauid* in 50. Pſalme. Offer vnto God thankeſgiuing, and againe in the perſon of God: who ſo offereth me thankes and prayſe, he honoreth me: but neither pray vnto God, nor prayſe God, that is neither buye nor ſell, might they in the Romaine church, of what nation ſoeuer they were, vnleſſe they had this marke, λατεινος: that is the latine tongue, either in their foreheade, or in their right hande: that is eyther by rule, or by rote: eyther in their minde or in their booke, either by memorie or by reading.

18 *Here is wiſedome, let him that hath wit count the number of the beaſt: for it is the number of a man, and his number is. 666.*

It is verie cleare that this number is maruelous miſticall, and therefore it requireth wiſdome before it can thoroughly be ſearched and diſsiphered. *Irenæus*

naeus his obſeruation we haue aboue noted, in the word Λατεινος. He alſo findeth the ſame number in the word Τειταν whiche ſignifieth the Sunne, and that howe the former worde agreed vnto Antichriſte, we haue a little before declared.

Τ	300
Ε	5
Ι	10
Τ	300
Α	1
Ν	50
	666

How this appertaineth vnto him *Gregory* the ninth in his decretals doth teach vs: in the title *de Maioritate & Obedientia*. in theſe wordes. *Præterea noſce debueras, quod fecit Deus duo magna luminaria in firmamento cæli: luminare maius vt præeſſet diei, & luminare minus vt præeſſet nocti vtrumque magnum, ſed alterum maius. Ad firmamentum igitur cæli, hoc eſt vniuerſalis Eccleſiæ fecit Deus duo magna luminaria: id eſt duas inſtituit dignitates, quæ ſunt pontificalis authoritas, & regalis poteſtas. Sed illa quæ præeſt diebus, id eſt ſpiritualibus, maior eſt: quæ vero carnalibus, minor: vt quanta eſt inter ſolem & lunam, tanta inter Pontifices & reges differentia cognoſcatur.* Heereupon the gloſe ſaith, *Cum terra igitur ſit ſepties maior Luna, Sol autem octies eſt maior terra, reſtat vt Pontificalis dignitas quadrageſies ſepties ſit maior dignitate regali.*

Haymo byſhop of Alberſtaten in an expoſition vpon the Reuelation (he liued about the yeare of our Lord 840.) beſids the words before alleadged, noteth the greeke wordes, Αντιμος and Αρνουμαι. The Gothick worde **Genſerikos**: and the latine worde *Dielux*, each of them contayning that number of 666. I wil not heere diſcuſſe how right Greek theſe words are: only I will laye them downe as I finde them, & ſo particularly conſider of them.

Αντιχριστ saith *Haymo* signifieth in Greke *Honori contrarius*, and contayneth the number of 666. So that whosoeuer is most contrary to the honor of god and honor of princes, he is this αντιχριστ. that is, *honori contrarius*.

A	1	
N	50	
T	300	300
E	5	
M	40	
O	70	
Σ	200	
	666	

But how is more contrary to the honor of God, then he that diminisheth the glorye of God: & he that (the scripture teacheth vs, the beginning of our saluation to bee from the grace of God: the substance of our saluation to consist in the righteousnesse of Christ: and the ende of our saluation to bee referred to the glorye of God.) professeth farre otherwise, yeelding parte of the beginning to the power of nature: parte of the substance, to the merits of man: part of the ende, to the honor of creatures.

This is he that permitteth himselfe to bee called *DOMINVS DEVS PAPA.*

That imparteth vnto manye the honor due vnto God alone: that treadeth vppon the neck of Emperors, that insulteth vppon kings, that disposeth of Empires and kingdomes: that iudgeth all men, and is iudged by none: That whatsoeuer he doeth, no man may say vnto him, *Domine cur ita facis?* That cõtaineth all lawes within the cheast of his brest, That holdeth for a sufficient reason of his doings

Stet pro ratione voluntas

That taketh the Emperor for his steward, his bailiffe and his man: That saith, *omne ius Regum pendet à Papa.* This is αντιχριστ. and this is Antichrist Prince of the whole world.

Αμουμι saith *Haymo* is interpreted *Nego*: And beeing accompted according to the greeke letters, beeing all numerall: make vppe the iust number of sixe hun-

dred fixtie and fixe. the accompt falleth out euen.

A	1
P	100
N	50
O	70
T	400
M	40
E	5
	660

But the worde thus written hardly receueth that interpretation. Wherefore I take it rather to bee the three first fillabls of the word αντιχριστος which signifieth *Negans* The misterie wherof *S. Iohn* expoundeth vnto vs in his first epistle, the second chapter the 23. verse.

Τις εστιν ὁ ψευστης ει μη ὁ αρνουμενος οτι Ιησους ουκ εστιν ὁ χριστος; ουτος εστιν ὁ αντιχριστος

Quis est mendax, nisi qui negat Iesum esse Christum, hic est Antichristus: Who is a lyar but hee that denieth Iesus to be Christ, he is Antichrist. Our Lord Iesus is tearmed Christ, that is to saye, the annointed, in two respects: the one, for that he is the chiefe prince the other, for that hee is the cheefe preist, and Prophet. As chiefe prince he sitteth at the right hande of the father, till his enemies be made his footestoole: gouerning the godly with his spirit, and the wicked with a rod of iron. As chiefe preist, he is a preist for euer, after the order of *Melchisedech*, hauing nether succeſſor nor coadiutor, who needeth not often to offer himselfe as the highpreist of the Iewes, who went yeerlye to the sanctuary with other blood: for with one oblation, hath hee consecrated for euer, those that are sanctified, whiche sanctification wee haue by the oblatiō of thebody of Christ, once made which sacrifice for sinnes being offered, he sitteth for euer at the right hand of God. In respect of which sacrifice God promiseth that he wil forgiue vs our sins and put our iniquities out of his remembrance. Now where remission of sinnes is, there is no more offering for sinnes: and so consequentlye no sacrificing preisthoode: that function hauing bene absolutelye performed by Christ Iesus.

But the Bishop of Rome establishing a sacrificing preisthoode, and an offering for all actual sins, by the sacrifice of the masse: denyeth Iesus to be that annointed, and eternall preist, according to the order of *Melchisedech*, Who by one sacrifice vppon the aultar of the crosse hath obtayned such a perfect remission of sinnes, aswell actuall, as originall: that there may be no farther or future oblation or sacrifice for sinnes.

For to repeate the saying of the Apostle in his epistle to the Hebrewes, the tenth chapter. Where remission of sinnes is, there may bee no more offering for sinne. And againe, when they teache these two propositions, the one deuised by Pope *Boniface*, the other by Pope *Sixtus*. *Deus assumpsit Petrum in consortium individuæ trinitatis: atq; ab eo tanquam a capite, dona sua omnia in corpus transfundit.* God hath assumed Peter into the fellowship of the indiuisible trinitie: and from him as from a head, powreth all his giftes into the bodie: and that *Diuus Petrus habitat in Pontifice Romano*: Saint Peter dwelleth in the Romain byshop. By reason whereof hee is that *Melchisedech*, for he is the head of all byshops, whose preisthoode none other is tocompare with: from whom they all growe, as members doe grow from the heade, and of whose fulnesse they all receaue.

Cap. 10. v. 18.

Durandus

And moreouer affirme: *Ecclesiam esse vnam, non propter Christum, sed propter Papam, qui eam conseruat vnam.* That the church is one, not in respect of Christ but in respect of the Pope, that keepeth it in one. Do they not vtterly ouerthrow al that in them lyeth, the functions of Christs annointing: who is both the cheife preist and prince of his church. Being the head thereof, as of a misticall bodie, which receaueth frō him by the influence of his grace spiritual life, and vigor.

Roffensis

vigor. His mercie wisedome and prouidence spreading themselues, both generally throughout the whole, and particulerly into euery member thereof. Wherby both the vnitie & felicity therof is wrought and established.

But they that deny vnto him or attribut vnto any other the functions of his annointing: deny him to be Christ. By this therefore we may see who is ψευσης Who is ἀντιχριστος, Who is Antichrist.

Genfericos, saith *Haymo*, signifieth in the Gothicke tongue, *Gentium seductor*, the seducer of the gentils: *& in eo est Antichristus, christo contrarius, quod iste seductor ille vero dicitur gentium saluator.* And in this is antichrist contrary vnto Christ: That the one is the seducer the other is the sauiour of the gentils. This woorde he reconeth in Greeke letters, and so maketh it vp the number of *666*.

	Γ	3
	Ε	5
	Ν	50
	Σ	200
	Η	8
thus	Ρ	100
	Ι	10
	Κ	20
	Ο	70
	Σ	200
		666

Who this seducer of the Gentiles is, wee maye well perceaue by that which is said before, no doubt it is he of whom the Prophet *Zachary* speaketh, Immediatly after the passion of Christ, whenas the Gentils had receaued the faith, and the sinagogue was dissolued.

Ecce ego suscitabo Pastorem in terra, succisa non visitabit, ætate tenerum non quæret, & contritum non sanabit, stantem non sustentabit, & carnem pinguis comedet, & vngulas eorum abrumpet. Væ pastori vano derelictori pecoris, gladius super brachium eius, & super oculum dextrum eius brachium eius arescendo arescet, & oculus dexter eius caligando caligabit. For lo (saith the Lord) I will raise vp a shepheard in the land, which shal not looke for the thing that is loste, nor seeke the tender lambes, nor heale that that is hurt, nor sustaine that that standeth Zach. 11. 12

vp: but he ſhall eate the fleſhe of the fatte, and teare their clawes in pieces: Oh idle ſhepheard that leaueth the flock. The ſwoord ſhal bee vppon his arme, and vppon his right eye: his arme ſhall be clean dried vp, & his right eye ſhal be vtterly darkened: This is *Genſericos*, gentium ſeductor, the ſeducer, an Idoll ſhepheard of the Gentiles.

The Latine wordes *DIC LVX* (that is ſay light) as it is noted by *Haymo*, containe alſo the ſame number of ſixe hundred ſixty and ſixe, and are not voide of eſpeciall demonſtration.

D	500
I	1
C	100
L	50
V	5
X	10
	666

For the Pope although his kingdome and religion be nothing els then darkeneſſe and ignorance, yet wil he haue men to beleeue and profeſſe, that with him, and his is the truth: and the light.

And though men ſee it to bee darkeneſſe, yet ſay it to bee light. Yea and that hee is the ſunne that ſhineth in the firmament of the Churche: and the Lampe that giueth light vnto men.

Therefore *Cornelius* Byſhop of Bitonto (wel acquainted as it ſeameth with the Popes humor heerein) in an oration of his at the laſte councell of *Trent* vſed this ſpeach.

Papa lux venit in mundum, ſed dilexerunt homines tenebras, magis quam lucem.

The Pope beeing the light, came into the world, but men loued the darkeneſſe better then the light. It ſeameth he had learned this Leſſon *DIC LVX*: let him learne this withall: it is *666*.

The later writers doe note the ſame number in ſundrie other woordes, both in Hebrewe & greek, In Hebrew in the wordes תרומהיה תרומהיה

In the Greeke in the words ἐκκλησια ἰταλικα. ἱερωκρατια κα-

κα. θεος ἐιμι ἐπι γαιης. ἡ μισσα ἡ παπικη. הנרעתות.

Wee will consider of euery of these as wee did of the former, that we may see how they accorde both in number and in sense.

תרומהיה

In the Hebrewe tongue signifieth a sacrafice and eleuation vnto God. *Sanctus Pagninus* in his dictionarye called *Thesaurus linguæ sanctæ*, vnder the verbe רים: expoundeth it thus, תרומה *Est oblatio sic appellata quod sursum & deorsum moueatur & eleuetur.*

ת	400
ר	200
ו	6
מ	40
ה	5
י	10
ה	5
	665

It is a sacrifice so called because of the eleuation and motion of it vpp and downe. And this it seameth he obserued out of *Dauid Kimchi*, one of the most learned Rabbins of the Hebrewes

This interpretation layeth downe before our eyes the very action of the sacrifice of the Masse. For there is a sacrifice vnto God.

For they say their oblation and sacrifice consisteth of our Lord and Sauiour Iesus Christ whom they offer vnto God. There is also an eleuation, and a motion *sursum & deorsum* vp and downe. So that this in the hebrewe expresseth that in the Greeke which we last noted ἡ μισσα ἡ παπικη. The Popish masse. So that the one may very well stand for the interpretation of the other: and both as we may see, the one after the numerall letters of the hebrewe: the other of the Greeke, make vp the iust number of sixe hundred sixtie and sixe.

Η	8
Μ	40
Ι	10
Σ	200
Σ	200
Α	1
Η	8
Π	80
Α	1
Π	80
Ι	10
Κ	20
Η	8
	666

The other Hebrew words בועשא are to receaue their accompt according to the numerall letters of the Greek as the former Gothick words of *Haymo* likewise did. And as the Latine words *Ecclesia Italica* also do.

B	2
E	5
N	50
H	8
Σ	200
A	1
T	400
	666

These hebrew wordes signifie the sonne of *Esau*, who otherwise was called Ædom, of whome came the Ædomyts, so that the soone of Esau is as muche to say, as a chiefe of the Edomits

Gen. 36. & 35

Iacob also was called Israell, and of him it is that God often calleth his faithfull and chosen, Iacob his inheritaunce, and his people Israel. As then *Edom* hated Israel, so shall the Edomits, the Israelits, that is the reprobate shall abhor the godly, The limbes of Antichrist, shall afflict the members of Christ. The Papists which are the Ædomites, shall persecute the true Christians: which are the Israelits, Now he that is the chiefe of the Edomits, he is this בועשא whose name containeth the number of 666: Whom together with his whole faction he shal destroy and abolish that is called *faithfull & true: and iudgeth & fighteth righteously, whose eyes are as a flame of fire, and vppon whose head there are many crownes, who is clothed with a garment dipt in blood, and whose name is the worde of God Out of whose mouth, goeth out a sharpe sworde, that with it he may smite the heathen: for he shal rule them with a rod of iron: For he is that treadeth the winpresse, of the fiercenes of the wrathe of God, and vppon his garment, and vppon his thigh a name written, the King of Kings, and L. of Lords.*

If wee will knowe howe his garment is dipt in blood, the *Prophet Esay* will tell vs in his threescore and sixt chap. that itis sprinckled with the blood of the Edomits.

Esay 66.

VVho is this that commeth from Edom? VVith redde

gar-

garmentes from Bosra? He is glorious in his apparell: and walketh in his great strength. I speake in righteousnesse, and am mightie to saue. Wherefore is thine apparell redde, and thy garmentes like him that treadeth in the winepresse? I haue troden the wine presse alone, and of all people there was none with me. For I will tread them in mine anger: and tread them vnder foote in my wrath, and their bloud shall be sprinckled on my garmentes, and I will staine all my rayment: for the day of vengeance is in my heart, and the yeere of my Redeemer is come.

Thus the Prophet intimateth the glorious comming of our Lorde & Sauiour to the last iudgement: to the confusion of *Edom:* and comfort of *Israel*. But hereof we shall note more vppon the two last verses of the next chapter.

The other wordes that containe this number of 666. as *Ecclesia Italica*, the Italian or Romaine Church ιερωκρατια κακη an euill priestly or Ecclesiasticall gouernment or power, and θεος ειμι επι γαιης. I am God vpon the earth, accomplish that account in this sort.

E	5	I	10	Θ	9
K	20	E	5	E	5
K	20	P	100	O	70
Λ	30	O	70	Σ	200
H	8	K	20	E	5
Σ	200	P	100	I	10
I	10	A	1	M	40
A	1	T	300	I	10
I	10	I	10	E	5
T	300	A	1	Π	80
A	1	K	20	I	10
Λ	30	A	1	Γ	3
I	10	K	20	A	1
K	20	H	8	I	10
A	1			H	8
				Σ	200
666		666		666	

The interpretation hereof is nothing difficult. The first which is *Ecclesia Italica, seu Romana*, signifieth the Italian or Romaine church. The seconde expresseth his gouernement: that is, *Pontifex maximus*, the cheife Byshoppe, *& Summus Sacerdos*, and highest priest, *qui plenitudinem obtinet potestatis*, who hath obtayned the fulnesse of power: *cui in ijs quæ vult, est pro ratione voluntas*, vnto whom in what him list, his will, standeth for reason, as his Canonistes deliuer. And the thirde is a mysterie by them also in these wordes laydeopen, *Dominus Deus Papa*, the Lorde God the Pope.

Thus in this charecter of 666. wee see contayned, the countrie, the language, the pryde, the tyrannie, the doctrine, the gouernment, the function, the impiety, and the blasphemie of Antichrist, which are euerie of them speciallie: and all of them onely appliable to the Byshops of Rome.

It resteth that we further consider in what sort it is tearmed the number of a man: for so it is layde downe in the text.

It is the number of a man, and his number is sixe hundred sixtie sixe.

For the better vnderstanding hereof, we are to obserue two thinges. First, the matter handled in these three chapters, the 12. 13. and 14. Secondly the methode vsed and obserued therein: the matter is the estate of the church of God from the byrth of Christ, to the end of the world: the byrth of Christ, the comfort that the church thereby had: Christes conquestes, by his passion: his glorious ascention, the malice and endeuour of Sathan: first against Christ himselfe, secondly against his church: thirdly against the members thereof, the persecutions, and afflictions of the faithfull: the restauration

of

of the trueth: the decaye of falſhoode, and laſtly the glorification of the godly, and condemnation of the wicked, at the finall iudgement. The methode is firſt a deſcription of the church of God, in the forme of a woman: out of whoſe wombe, Chriſt is borne. Sathan is deſcribed in the forme of a dragon: ſeeking to deuour this childe, which the church had brought foorth. Thirdly the aſcention of Chriſt is declared: and the perſecutions raiſed againſt the Churche, after Chriſtes aſcention. Fourthly Gods prouidence is layde downe, in preſeruing the vniuerſall church from ruyne: which was doone by three meanes: by the generall diſperſing of the church: by the two Teſtamentes, which preſerued the trueth of the doctrine: and by the mortalitie of the perſecutors. Fiftly Sathans endeuours are manifeſted againſt the members of the Church: when as hee ſawe that hee coulde not preuaile againſte the whole bodie, that hee might the more violentlye affliɛte the members, hee vſeth principally two inſtrumentes: the firſt the Romaine Empire, the ſeconde the Popedome. The Romaine Empire is deſcribed in the forme of a beaſt moſt vglye, and cruell. The pryde and proceedinges thereof are layde downe: and alſo the decaye, which was wrought by another beaſt, that hadde two hornes like the Lambe: but ſpake like the Dragon. Which by the iuſt iudgement of God, partly by fraude, partly by force inuaded the greatneſſe, and authoritie of the former, and ſo brought it to ruine, which other beaſt is the Popedome, whoſe pride and tyranny, is likewiſe declared: and finally the fall thereof, which is wrought by the reſtauration of the puritie of the doctrine: by the woorde of God, and ſhall

throughly be accompliſhed by Chriſtes comming in iudgement. And this is it that *Saint Paule* teacheth vs, that the man of ſinne the ſonne of perdition, ſhall bee conſumed by the ſpirite of the Lordes mouth: and aboliſhed by the brightneſſe of his comming. Nowe the next verſe which is the firſt of the next chapter, beginneth to expreſſe the reſtauration of the doctrine. Chriſt manifeſting himſelfe in his Church in mount Sion, accompaned with thoſe whome the former perſecutions of the Romaine Empire and Popedome, had conſecrated as martyres vnto him, and ſendeth an Angell with an euerlaſting Goſpell, to preach vnto them that dwell vppon the earth: to euerie nation, and kindred, and tongue and people: which verſe beginneth thus:

Paul. 2. Theſ. 2. 3. 8.

Then I looked and loe a Lambe ſtoode on mount Sion, &c. Which intimateth this muche vnto vs: that when that man ſhall come whoſe name ſhall be ſixe hundred ſixtie and ſixe. If it be wittily accounted: that then Chriſt ſhall manifeſt himſelfe: that then the euerlaſting Goſpel ſhalbe preached to them that dwell vppon the earth: that then the puritie of doctrine ſhalbe reſtored: that then the will, and word of God, ſhall be publiſhed: by the which *Babylon* ſhall fall, and the popedome bee waſted and conſumed.

Re. cap. 14. verſ. 7. 8.

Theſe circumſtances do leade vs to *Paulus tertius*, whoſe name being well accompted, contayneth this number of ſixe hundred ſixtie ſixe, if wee alter the numerall letters to Arithmeticall figures, and reacon it thereafter, thus:

PAVLVS. III.
555 III.

For

For *Paulus* containeth three numerall letters, vz. V L V. the firſte V is 5. the L and V is 55. which layd downe arithmeticallye thus 555. is fiue hundred fifty and fiue; then I I I which in numerall letters ſignifieth the thid in arithmeticall account is one hundred and eleuen. And both theſe numbers, holde an equall proportion, as one, ten, a hundred, fiue, fifty, fiue hundred: which both ſummes being added together, do make vp a third number of the ſame proportion, which is *666*.

In the time of this Pope, the Goſpell began to take roote; in many countries ſundry learned men, both by wordes and writinges, preaching and profeſsing the ſinceritie and truth of the doctrine. For the ſuppreſsing wherof, in this Popes tyme the councell of Trent was aſſembled, and no practiſe omitted by confederacies, leagues, and complattes to withſtand the progreſſe of the truth, and to perſecute the profeſſors thereof: but ſo had Gods goodnes ordayned thinges, that now the riuer of Euphrates was dryed vp: that the way of the kinges of the Eaſt might be prepared, Euphrates the glory, & ſtrength of Babylon: the power and authoritye of Rome, was ſo decayed, by the euil opinion, that many princes and potentates iuſtly conceiued of it, that the way of the kinges of the Eaſt was thereby prepared.

So that as at the birth of Chriſt there came wyſe men out of the Eaſt vnto Hieruſalem to worſhippe him: falling downe before him, and preſentinge vnto him their giftes, of golde, incenſe, and myrhe. Euen ſo at the ſecond birth (as it were) of Chriſt by the reſtitution of the true doctrine, manye noble, wiſe and learned men (who by alluſion to the former ſtorie) are tearmed kinges of the Eaſte: embraſed the Goſpell, fell downe and worſhipped Chriſt,

and beſtowed the talents, of their power, learninge wiſedome, iudgement, and induſtrie, vnto his glorye and aduauncement of his truth.

In this Popes time the ſocietie of the Ieſuits, was conſtituted, and ordayned: hauing added to their vowes of ſingle lyfe and pouertie, the vowe of obeydience to a chiefe head, and principall preſident, *cui omnes in terris tanquam Chriſto parerent: cuius in verba iurarent, & cuius ſibi nutum, & voluntatem, inſtar diuini cuiuſdam oraculi ducerent.* This gouernour was as it were their chiefe prophet: and they as the children of the prophets. To theſe three vowes, they ioyned a fourth: which is, that whether ſo euer the Biſhop of Rome ſhall pleaſe to ſend them: thether without any gayneſaying, without any rewarde, or allowance ſought towardes their iorney, they muſt immediately go. Whereupon this Pope enlarged their ſocietye with his priueledges, firſte to the number of threeſcore, and afterwardes vpon experience of their faithfull ſeruice vnto him, he made it ſans number.

Theſe Ieſuites are the three or threeſcore or many folde ſpirites or frogges, that come out of the mouth of the Dragon, that is by the direction of the deuill, out of the mouth of the beaſt, that is by the direction of the Pope, and out of the mouth of the falſe Prophet, that is by the direction of their prepoſite, or preſident: For they are the ſpirites of deuils, that is to ſay, deuilliſh voyde of all trueth and charitie, which worke miracles, by their hypocriſy illuſions and oſtentation of learning, and go to the kinges of the earth, and of the whole worlde, whether ſoeuer it pleaſeth the Pope to ſende them, to gather them to the battaile of the great day of god almightye: that is to moue them to the affliction, and perſecution

cution of the true christians: in the which they shall confederate, band, & combine themselues by these mens perswasions, but shall be destroyed, vanquished, and ouerthrowne, in the middest of their mischiuous enterprises, by the omnipotent power of God.

Thus hauing declared by these premises how this misticall number, is the number of a man whose number is *666*. we will here impose an ende, to the interpretation of this thirtenth chapter: onelye adding this much, that *Paulus tertius*, in whose name this accompt, and number is contained, was a man, euen in his owne time charged, with extortion & sacriledge, with adulterie and incest, with murther and parricide: with negromancie and coniuration. The particularities whereof are plainely expressed, in the xxi. booke of *Sleidans* commentaries, towardes the ende of the yeare 1549. whereby hee seemeth a man not vnmeete in whose name this misticall number and periode of Papall prosperitye should be accomplished. As for the meanes of the Popedomes farther fall, and finally of the vtter subuersion thereof: the next chapter which is the fourteenth, will most manifestlye laye it open vnto vs.

CHAP. 14.

1 *Then I looked, and lo, a lambe stoode on mount Sion, and with him, an hundreth fortie and foure thousand, hauing his fathers name written on their foreheads.*

2 *And I heard a voyce from heauen, as the sounde of manye waters, and as the sounde of a great thunder: and I heard the voice of harpers, harping with their harpes.*

3 *And*

3 And they ſung as it were a newe ſong before the throne, and before the foure beaſtes, and the elders, and no man could learne that ſong, but the hundreth forty & foure thouſand which were bought from the earth.

4 Theſe are they, which are not defiled with women: for they are virgins: theſe follow the lambe whether ſo euer he goeth: theſe are bought from men, being the firſt fruites vnto God and vnto the lambe.

5 And in their mouthes was found no guyle, for they are without ſpot before the throne of God.

6 Then I ſaw an other Angell flye in the middeſt of heauen, hauing an euerlaſting Goſpell, to preach vnto them, that dwell on the earth, and to euery nation, and kinred, & tongue, and people.

7 Saying with a loude voyce feare God, and giue glorie to him: for the houre of his iudgements is come: and worſhip him that made heauen and the earth, and the ſea, and the fountaines of waters.

8 And there followed an other Angel, ſaying it is fallen, it is fallen, Babylon the great City: for ſhee made all nations to drinke of the wine, of the wrath of her fornication.

9 And the third Angell followed them, ſaying with a loude voyce, if any man worſhip the beaſt and his Image, and receaue his marke in his forehead or on his hand.

10 The ſame ſhall drinke, of the wine of the wrath of God, yea of the pure wine, which is poured into the cuppe of his wrath, and he ſhall be tormented in fire and brimſtone before the holy Angels, and before the lambe.

11 And the ſmoke of their torment ſhall aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his Image, and whoſoeuer receaueth the print of his name.

12 Here is the patience of Sainctes: here are they that keepe the Commandements of God, and the faith of Ieſus.

13 Then

13 *Then I heard a voyce from heauen saying vnto me, write, Blessed are the dead, which hereafter dye in the Lord: Euen so saith the spirite: for they rest from their labours, & their workes follow them.*

14 *And I looked, and behold, a white cloud, & vpon the cloude, one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.*

15 *And another Angell came out of the temple crying with a loud voyce, to him that sat on the Cloude, thrust in thy sickle, and reape: for the time is come to reape: for the harueſt of the earth is ripe.*

16 *And he that sate on the Cloude, thrust in his sickle on the earth, and the earth was reaped.*

17 *Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.*

18 *And another angel came out frō the altar, which had power ouer fire, & cryed with a loude crie to him that had the sharpe sickle, & said, thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth, for her grapes are ripe.*

19 *And the angel thrust in his sharpe sickle on the earth & cut downe the vines of the vineyard of earth and cast them into the great winepresse of the wrath of God.*

20 *And the winepresse was troden without the citie and bloud came out of the winepresse, vnto the horse bridles by the space of a thousand & sixe hundred furlonges.*

O Thou lambe of God that takest away the sinnes of the world, thou lamb that standest on mount Sion in the heauenly Ieruſalem, the Church triumphant, with an hundred, forty, and foure thousand, twelue times twelue thousand, hauing thy fathers name written in their foreheads, euen with all thy faithfull and elect whom thou hast taken out of the miserie of this world out of error and ignorance, and especiallye

thoſe whom thou haſt deliuered out of the thraldome and oppreſsion of the olde Romaine empire, and the Image thereof the new Romaine Church, and haſt bleſſed with thy Fathers name with eternall glorye and felicitye, whom with thy precious bloud thou haſt bought from the earth, from ſinne and corruption, and haſt ſo endued with thy ſpirite and grace that they were not defiled with women, with the errors and ſuperſtitions of particular churches, but kept the virginitye of their doctryne and fayth within thy catholycke church pure and ſincere, and haſte aduaunced to euerlaſtyng bliſſe, and made the fyrſte fruites vnto GOD, faythfull and ſpotleſſe before the throne of his Maieſtye, wee yeelde thee moſte humble hartye, and duetifull thankes, that it hath pleaſed thee to ſend thy meſſengers, miniſters and preachers into the militant church, to preach & publiſh thy euerlaſting Goſpell, which the might & miſtes of Babylon had longe Concealed and obſcured, vnto them that dwell on the earth, and to euery nation and kinred, and tongue, and people, teaching vs to feare God, and geue glory vnto him, and not to feare the power and might of Antichriſt nor his fyerce and furious thunderboltes of curſes and excommunications, nor to glorify and magnifie that man of ſinne and childe of perdition, but to glorifye God, the honour of whoſe iudgement is come to conſume the kingdome of Antichriſt, with the ſpirit of his mouth, and to worſhip thy heauenly father and thee his eternall worde and wiſedome which haſt made heauen and earth and the ſea, and the fountaynes of waters, and not to worſhippe ſtockes and ſtones, Images and Idols the babes and abhominations of Babylon. We yeeld the alſo moſt hum-

humble and feruent thankes, that with this thy heauenlye doctrine and spirite of thy mouth, thou hast ouerthrowne the towres of Babell, the might and maiestye of the Romish Sinagoge, that wee maye truelye, and reioycinglye say, It is fallen, it is fallen, Babylon the great Cittie that made all nations drunken with Idolatrye and superstition euen with the name of her false doctrine wherin God in his wrath suffered her to solace her selfe, and to commit idolatrie, which is spirituall fornication. We beseech thee good Lord more and more, to consume her, and shortlye to abolish her with thy moste glorious comming, and in the meane tyme O Lord thunder into the innermoste eare of the deafe papistes, the threatninges of thy thirde Aungell, that if any man worship Antichrist, & his romish church made to the Image and representation of the olde Romayne Empire and receaue his Character or doctrine in his forehead and in his hande, that is in his fayth and practise, in his conceite and conuersation to be both beleeued and boulstered with his counsel and execution, the same shall drinke of the Wine of the wrath of God, yea of the pure wine which is powred into the Cup of his wrath, and shal bee tormented in fire and brimstone before the holy angels and before thee, and the smoke of their tormentes shall ascende for euermore: That with the consideration hereof they may be strooken in conscience, & harken vnto thy voyce: go out of her my people, that you be not partakers in her sinnes, & that you receaue not of her plagues, and for that O Lorde, a tyme and space is required for the vtter consuming, of this hideous body of antichrist, during the which he and his adherentes repining at thy trueth and iudgementes, with all rage and raucor, maligne

and perſecute thy choſen and faythfull: Indue vs O Lord with patience in all troubles and afflictions giue vs grace to keepe thy Commaundementes, and make vs feruent and fruitefull in thy fayth and what ſo euer euent, thou ſhalte giue vnto our troubles in this worlde, yea though it bee thy will, that the force, or furie of Antichriſt preuayle agaynſt the mortall bodyes and worldelye eſtate of our ſelues, or of our brethren, yet let that thy heauenlye voyce ſtyll recomforte our ſoules: Bleſſed are the dead which hereafter dye in the Lorde, euen ſo ſayth the Spirite, for they reſte from theyr laboures, and theyr workes followe them. Wee knowe and acknowledge O Lambe of eternall light, that with thee is true reſt voyde of labour, true life voyde of death, true felicitie voyde of all trouble and miſerie.

Wee knowe alſo that our workes, which thorow thy grace, we do according to thy wil go not before vs to make our way and paſſage into heauen, which thy bloud and merites only haue done, but that thither by thy great goodnes, and fauour they followe vs to receiue reward at thy bounteous and liberall hand.

Laſtlye, for that the tyme of thy fynall iudgement doth approach, and thy Aungels are ſhortly to be ſent to reape the harueſt of the earth and to cut downe the vynes of the vyneyarde thereof, endue vs O Lorde, with thy grace, inſtruct vs in thy trueth that as pure Corne wee maye bee gathered into the Barnes of thy euerlaſting bliſſe, and neither as tares, or wicked weedes bee throwne into the furnace of eternall fyre, nor as the vngratious grapes full of vyleneſſe, and vanytye, bee caſt into the Wnepreſſe of thy wrath, which ſhal be trode with-

without the citie, that is executed without thy kingdome: for without shalbe doggs and enchanters and whoremongers, and murtherers, and Idolaters, and whosoeuer loueth or maketh lyes, & the bloud shall come euen to the horse bridles, the tortures and tormentes, shall reach from the meanest man to the mightiest monarch, & that for the space of a 1600 furlonges, which is for euer and euer, for rightlye may that square number of foure times foure intimate vnto vs eternitie. And syth O thou second *Adam*, and restorer of mankind, thy church hath since thy natiuitie walked here on earth nowe neere sixtene hundred yeres as it were 1600 furlongs, which is in hundreds of yeres proportionable to the time, that was betweene the first *Adam*, and the floud of *Noe*: strike into our heartes with thy remembring spirite, a deepe impression of thy comming, that it be not with vs, as in the days before the floud, wherin they did eate, and drinke, and marrie, and gaue in marriage, and knewe nothing till the flould came, and tooke them all away: but that casting away all carelesnes and securitie we may like wise and faithfull seruantes be founde watchfull, readie, and diligent in fulfilling of thy will, and doing of our duties, earnestly praying and dayly expecting for thy comming, that thou our Lorde and master so finding vs, being the author and fountaine of all blessednesse mayst truely make vs blessed. Come Lord Iesus.

Let thy mightie hande and out stretched arme, O Lorde be still our defence, thy mercy & louing kindnes in Iesus Christ the deare sonne our saluatió, thy true and holy worde our instruction, thy grace and holy spirite our comfort and consolation, vnto the ende and in the end.

Annotations.

Whereas in the tenth verse of the xiij Chapter, mention is made of a beast rysing vppe out of the earth having two hornes like the Lambe, but speaking like the Dragon, wee expounded the earth to be the Church militant, so taking it in the better part, as conferred and layde oppoſite to the ſea from whence the former beaſt did proceede, taking the ſea for gentiliſme and the earth for Chriſtianiſme. If it ſhall better pleaſe any to take the earth in that place in the worſer part, then doth it ſignifie corruption, ſuperſtition, terreſtriall appetites, and earthly conceiptes of heauenly matters, and in whether ſoeuer part the worde be interpreted, the deſignation of the perſon there expreſſed is the ſame and receiueth no alteration.

Whereas in the thirde verſe of the xiij Chapter, there beeing mention made, that one of the ſeauen heades of the Romaine Empire was as it were wounded to death but the deadly wounde thereof was healed, we there expounde that heade to be Rome and Italie, and the wounde to bee ciuill warres, which interpretation is iuſtified by truth of hiſtorie, yet conſidering the courſe of this propheſie and the expoſition of the Angell in the xvij chapter in theſe wordes, the ſeauen heades are ſeauen hilles whereon the woman ſitteth, they are alſo ſeauen Kinges, fiue are fallen, one is, another is not yet come, and when hee commeth he ſhall continue but a ſhort time, and the beaſt that was, and is not, is the eight, and one of the ſeauen.

We incline rather to this interpretation that followeth, and one of his heades was as it were wounded to death, and his deadlie wounde was healed. The ſeauen heades ſignified ſeauen Kinges, or ſouereigne gouernours, that haue ruled, and borne chiefe authoritie within the citie of Rome. The firſt were Kinges, the ſeconde Conſulles, the thirde Dictators, the fourth decem viri, *the fift were* Tribunes Militare, *the ſixt Romaine Emperours, the ſeuenth French Emperours, the head that had the deadly wound but was healed, was the ſixt: which receiued that wounde in the death of* Iulius Cæſar *and which wounde was twelue yeares after cured by* Auguſtus *for in* Iulius Cæſar *the Emperours beganne: and in him that heade had like to haue ended, but that the deadly wounde thereof was cured by* Auguſtus *as for the triumuirate it was no heade, but a ſupernumerie hauing itſelf in the deadly wound of the ſixt head, of theſe ſeauen heads, when* Saint Iohn *wrote this propheſie, fiue were fallen, that is the Kinges, Conſulles, Dictators,* Decem viri, *and* Tribunes militare, *one was which was the Romaine Emperours, an other was not yet come, that is the French Emperours. And when he came he was to continue but a ſhort time, it continued not the eight part of the time of the former, and the beaſt that was, that is the Popedome, which was prefigured in* Ægypt *and* Babylon *and is not, that is had not yet attayned to that power and authoritie, Is the eight, that*

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is the eight ſoueraigne, gouernour of Rome, and is one of the ſeauen that is to ſaye, Romaine Emperour, This Pope Boniface the eight well declared, when as in a great Iubilie at Rome, he went one day in his pontificall attire, as Romaine Byſhoppe, and the next day in his robes Imperiall as Romayne Emperour in the one he ſhewed himſelfe as the eight, in the other as one of the ſeauen.

They that miſlike this interpretation will affirme that there were either fewer ſoueraigne gouernours of Rome or more if they ſaye there were fewer they will be conuinced by the auncient hiſtories of Rome by the which wee ſhall proue the firſt fiue ſo preciſely as the occaſion of their beginning, the time of their continuance, the cauſe of their ceaſing, the perticular perſons that gouerned in euerie of them ſhall manifeſtly appeare. Iff farther to leſſer the number, they ſhall confounde the ſixth and ſeauenth heade, that is the Romaine and the French Emperours, they ſhal attribute more to the French then euer themſelues claimed or had either in power or dignitie for Charles *the great firſt founder of that Empire, claimed but the Empire of the Weſt, and in his time the Romaine Emperours dwelling in* Conſtantinople *and gouerning* Rome *and* Italie *by an exarchate, partly by the treacherous practiſes of* Rome *and* Italie, *partly by the forces and armes of the Kinges of* Lumburdie, *was deprined firſt of his tributes and after of his territories in* Italie, *ſo that the King of* Lumbardes *poſſeſſing, and inuading all the Byſhoppe of* Rome *for his owne benefite imployed the ayde of* Charles *the great: who accordingly came into* Italie *: ouerthrew the* Lumbardes *was made Emperour of the Weſt, and gaue* Rome *to the Pope, not to bee ſoueraigne of it, but to hold it of him and his heires in fee.*

But after the line of *Charles* the great was extinguiſhed, which continued not aboue *a hundred yeeres, a ſhorte time in reſpect of the former, the Popes attained the ſuffraintie of* Rome *both as Byſhoppes and Emperours, ſo became they the eight and one of the ſeauen, as* Boniface *the eight manifeſtlie declared.*

A prayer

A prayer and thankesgiuing for the deliuerie of her moſt excellent Maieſtie, from the pernitious practiſes of Antichriſt, and his counterfeit Catholicke.

OEternall God and heauenly Father, whoſe might is ineffable, whoſe mercies ineſtimable, we thy poore creatures & moſt vnprofitable ſeruants in all humblenes of minde, do proſtrate our ſelues before the throne of thy maieſtie, yelding vnto thee with moſt feruent harts and faith vnfained, the Sacrifice of prayſe & thankſgiuing. Thy might did make vs when we were nothing, our lewdneſſe loſt vs when we were made, thy mercie ſaued vs, when we were loſt, thy grace preſerueth vs nowe we are ſaued, thou art our God and great is thy goodnes, we are thy people, but great is our weakenes, thou in thy giftes art gratious and bountifull, Lord let thy grace make vs as thankefull. Thou openeſt our eyes whereby we may ſee, thou enlightneſt our mindes, whereby we may iudge, thou feedeſt our ſoules, wherby we may liue, thou giueſt vs peace whereby we may reſt, the light of thy goſpell thou makeſt to ſhine, a gratious Queene thou giueſt vs to raigne, thou ruleſt in her, ſhe raigneth in thee, by theſe thinges thou comforteſt our bodies and ſoules: Lord herein the wicked do enuy our bliſſe, the roaring lyon would faine vs deuour, and Antichriſt ſeeketh to cut off our head, that then he may tread vs vnder his feete, but thou of thy mercies haſt bridled his rage, his ſhame is diſcouered, his purpoſe diſcloſed: this is the worke of thy mighty hand, his nets are broken, and we are eſcaped, preſerue thine annoynted O Lorde of thy grace: confounde thou thy foes and comfort thy flocke, let Antichriſt, waſte with the worde of thy mouth, Illumine mens mindes that al nowe may ſee, that murther is counted religious at Rome. Thy name be prayſed with hymnes of our heartes, the notes of obedience moſt pleaſing to thee: In thoughtes, wordes, and deedes, let vs ſtill reſounde for this thy great goodnes ſo gratiouſly ſhewed. Defende O moſt mercifull father, thy ſeruant our Soueraigne, from all ſuch wicked and pernitious attemptes. Turne the Counſailes of all Achitophels to fooliſhnes: ſuſtaine her with thy mightie hande in her Royall eſtate, enrich her dayly more and more, with the treaſures of thy heauenly wiſedome. Indue her abourdantly with thy moſt holy ſpirite, and to thy glorie and our gladneſſe, make her an olde mother in Iſraell. Graunt theſe thinges O Lorde for Ieſus Chriſt his ſake, thy only ſonne our onely Sauiour: to whom with thee & the holy Ghoſt, three perſons and one God be all honor, glory, prayſe, and power, world without end. Amen.

FINIS.